

To the reader.

Knowe that that spirite is not of flesh, that
shall come in the flesh. And
that which is that, then to dampne
the soule in the flesh is the sufficient
one selfe satisfaction for our finnes. What
must be therefore, that denieth vs to be
redeemed by Christ without any part of
desertes: the same denieth Christ to be
in the flesh. If thou proue them therefore, not
to have deuyed on this wyle that Christ came
in the flesh: I beseech y^e, euen for Christs sake
to trye theyr reportes by the scripture on them
credyt them. And the more thou findest them
so take them. The Lord open the eyes
of thine herte that thou mayst see
the hydde and secretes ab-
ominations.

Amen.

Wise Christian reader that the world
of the kind may have free passage,
and that we may lyue in God
by lyfe there after, that it
may be acceptable in
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ANTIQUOVLIBET

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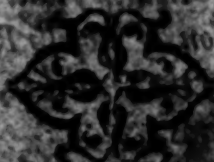
AN ADVERTISEMENT
TO BEWARE OF SE-

cular Priests.

Rom. 16. vers. 17. 18.

17 I beseech you brethren, make them
diligently which cause division and offence,
contrary to the doctrine which ye have learned,
and awayde them.

18 For they that are such, serve not the
Lord Iesus Christ, but their own bellies, and
with sycere speech and flattering deceive the
hearts of the simple.



MIDDELBURGH,

By Richard Schilders, Printer to the States
of Zealand. 1602.

VIA
THE GENERALL HEADS
and contents of the Antiquodlibet
are as followeth.

- 1 That there is an insufficiency in the Quilibet to debate matters of Learning.
- 2 That the principall drift of the Quodlibets, in the purpose and practise of the Priests, is the reestablishing of the Popes authoritie amongst vs, with the fall of her Maiestie and the Gospell, so farre forth as in them lieth.
- 3 That the contention betwixt the Iesuit and Secular Priest, being of such nature, and in such degree as is pretended, is a colour, and pretext onely: or in case it be confessed on theyr part, yet on the part of the Superiors and heads of theyr faction, it is interteyned out of a pollicy dangerous to her Maiesty and the State.
- 4 That toleration of Popish Religion is perswaded by the Quilibet, vpon idle and false grounds.

43-4-6-848



AN ANTIQVODLIBET OR ADVERTISEMENT

TO BEWARE OF

Secular Priests,

CAP. I.

*Wherein is layd open the insufficiencie of the
Quilibet for matters of Learning.*

THIS question should passe vntouched,
were it not that I hold it meete, to en-
counter the opinion conceyed of the
Quilibet, as well for the rarenes of his wit,
as for his dexterity to discourse of any
questionable subiect, specially such as is of
State or Religion. VVith which conceite
it may probably be presumed that himselfe
concurrerh, considering how gloriously he
ruffleth in words and sentences: and with
what contempt he censurerh, not the Je-
suits alone, agaynst whome chiefly in his
Quodlibets hee pretendeth hostility, but
the Professors of the Gospell also: who in
the account of this Secular Priest, are pe-
remptorily held for *Grossum caputs*, and to
haue not one learned man amongst them. It
shall not be amisse therefore to take a view
of

of his sufficiency, and to examine how well he is qualified for the office of a Censor, and this seruice of Booke-making, wherein he is imployed. I hold it for cleere and confessed, that such as are fit for imployments of this nature, are of a discerning and iudicious spirit, able to deliuer their apprehensions by weight & measure, without being subiect to palpable and ridiculous oversights, specially in a short discourse. Where the worke groweth large, the Artificer findeth pardon, though sometime he slumber or sleepe, while he fashioneth the same, hauing had care to polish and grace the first members thereof. But this Priestling *Quilibet*, howsoever he rest admired by some of his faction, or others who haue hitherto beheld him with a careless and partial eye, yet being seriously examined, will be found liable in al reasonable construction, to the imputation of extraordinary defects in iudgement: his proceeding being such in the very front of his booke, and in an argument easie and of few pages, as is without salt, and vnworthy the least regard. To iustifie my charging of him in this behalfe, I will be bold to sift and lay open the workmanship of his preface:

face: which being weighed in the true and indifferent balance of reason, will appeare to be such as I haue sayd. His preface is of two parts: the one, a comprehension of certayne principles: the other, an aduertisement of the motiues, inducing the *Quilibet* to deliuer his *Decacordon* by way of a quodlibeticall method, and to publish the same.

The principles are in number fiue, collected and reserued by him (as it seemeth) for some fit oportunitie, whereby to giue taste, vnto the world of the excellency of his knowledge, without purpose to performe any seruice by them, as shall appeare. I will in this place repeate them: though in fewer tearmes then some of the are deliuered, yet such as expresse the full and entire sense they carry in the Preface. They are as followeth.

- 1 That a foole or dulhead may by shew of argument be forced to acknowledge the cleereft axiom in Diuinitie or other profession to be false.
- 2 That there are as many examples for vice, as for vertue: for heresie, as for Religion.

3 That there is no inuention, but anothers wit can equall it by inuenting the same: which hee prooues out of Eccles. chap. 1. vers. 9.

4 That all things on earth are subiect to mutation and downefall.

5 That the generation of one is the corruption of another.

Now before they be brought into muster by the Priest, hee doth honour them with a remarkeable and very worthy preamble. Hauing sayde that experience maketh the case cleere, touching the inextinguishable condition and nature of them, hee addeth that it doth so in all artes and professions,

Wherein humane capacitie (that is the wit of man) doth shew the soules excellencie in apprehension, discourse, and iudgement of things, by inuention, morall coniecture, and the wit of man.

Let vs examine how learnedly he doth here acquit himselfe. He sayth, that the wit of man sheweth the soules excellency by inuention, morall coniecture, and the wit of man: and so maketh the wit of man in this worke, both a principall efficient, and yet a secondary and different meane from it selfe.

selfe. If it were sayd by any, that Secular Priesthood conuerteth soules by auricular confession, by a deuout Masse, and by Secular Priesthood: I thinke you would hold such a speech, to proceed from some craze in the brayne. He affirmeth also that the wit of man sheweth the soules excellency, *by inuention in the apprehension, discourse and iudgement of things*: as if there were a possibility in inuention, to be a meane in this behalfe. When the thing is once inuented and disclosed, the faculty and act of inuention doth forthwith determine, without yeelding any addresse for directing the wit in iudging: God hauing so bounded and distinguished the faculties of naturall reason, that they cannot in theyr seuerall and proper works conferre the one to the other, any reciprocall furtherance. VVhen the builder hath singled out and made choyse of his stone and timber: the practise of this particular skill, doth together with the choyse immediatly cease and expire: it being not able to asist and guide him in the artificiall structure of the house.

Further, he addeth that the wit of man sheweth the soules excellency by morall coniecture. Why not also by Mathematicall

ticall or Physicall demonstration? As hee doth ouermuch abridge the subiect, wherein humane capacity doth make knowne the dignity of the soule, it being not shut vp within the compasse of things iudiciable, but extended to inuenting likewise, and therefore of an equall reach with the faculty of naturall reason: so falleth hee short in the account of the meanes, whereby the surpassing worth of the soule is deciphered. For besides *invention* and *morall coniecture* (of which the one is generall, the other a particular iudging restrayned to some speciall kinde of obiect) there are to doe this seruice vnto the soule, as well other transcendent meanes, whereby the trueth, consequence, and order of things with theyr contraries is discerned, as in each speciall Art and profession other particular actions in great varietie.

You see now the preamble to the principles and the credit of wit he hath gained by it. It remayneth to examine the principles themselues. Hee that should reade them in the *Quilibet*, and consider both the multiplicitie of words wherein they are comprised, and the honorable recommendation yeelded vnto them: would

take

take them for such as are vnmatchable
and rather inspired into this Priest, then
obserued by him. But if againe hee shall
consider, that the two first are childish,
and vnworthie so great a title: that the
third is expugnable, or at least doubtfull,
and so no principle: that foure of them, if
not all fīue, are produced and mustered
without sense and scope, other then to
serue as mock-chimnies doe in a large
house: that the demonstration of them is
defectiue and friuolous: hee cannot but
wonder out of what idle conceit it pro-
ceeded, that they should in the front and
eminentest part of his *Decacordon* be exhi-
bited and represented to the world.

That the third principle may iustly be
excepted against, may appeare by the re-
stimonie yeelded from holy and prophane
histories to some persons for singulartie
of wit and knowledge. Hereof the *Quili-*
ber doth minister vnto me an instance
pag. 216: where hee reporteth that *Sal-*
mon had the rarest and chiefest gift that
euer was giuen to man His meaning here-
in I take to be agreeable with that which
in the third and fourth chapter of the first
of the *Kings*, is by the holy Ghost recor-

ded of the said King, touching his excell-
ling in wisedome aboue all other of prece-
dent, present and future ages. VVherupon
I deduce this conclusion: that if no man
euer did or shall equall *Salomon* in wise-
dome, then might hee inuent something
which cannot possibly fall within the reach
of any other mans inuention. But how
then shall we answere that diuine sentence
of the same King? who saith that *there is
nothing new vnder the Sun.* *Salomon* giueth
vs hereby to vnderstand, that for as much
as al things which haue come to their pe-
riod, doe by generation or other meanes
returne, though not in particular, yet vn-
der the title and subsistence of their com-
mon nature, wee must in that regard ac-
count nothing for new or different from
that which hath bin. W hereupon I inferre
that the Priest cannot without wrong al-
lege the said sentēce for cleering his third
principle, which speakes of inuenting the
selfesame thing in particularitie and not in
the generall.

That these principles are idly and with-
out drift alleadged, I make it euident
hereby. Whatsoever is comprised in this
preface besides the said principles & their
illustra-

illustration, concerneth the motives inducing the Priest to deliuer his *Decacordon* by a quodlibeticall method and to publish the same: so as these worthie principles must either be imployed to this seruice of perswading the choise of the said method, and of notifying the end for which the *Decacordon* is published, or els be inferred to no purpose. If the citing of them be to imploy them in those two seruices: then haue they some logicall coherence with them: and so shall it be no absurditie or inconsequence to say:

A Dulhead may by shew of argument be forced to acknowledge the clearest axiome whatsoeuer, to be false.

Therefore I a poore Secular Priest, haue thought it fit both to write my Decacordon in a quodlibeticall method, and to publish the same.

Or thus.

There are as many examples of vice as of vertue: and the generation of one thing is the corruption of another.

Therefore I the Priestly Quilibet, haue thought it meete to write my Decacordon in a quodlibeticall method, and to publish the same.

If these deductiōs be warrantable in cōmon sense: thē the consequence from *Hannibal ad portas vnto Mille mea seculis errant in montibus agna* shall goe for logicall and currant. But if they shall passe vnder censure for such as grow from a debilitie in the braine : I hope the *Quilibet* will disclaime the allegation of them for the imployment aboue mentioned : and rather confesse the presenting of them in publike to be without all intent of vsing them, then expose his wit and priesthood to an imputation of that nature. But he may happily pleade for his defence in this behalfe the marginall note, whereby we are certified that the author in all these five principles doth cleerely conuince the Iesuits faction of many grosse errors. Is it fitting with the reputation of a quodlibetical Doctor to range and muster principles in a text which haue no correspondence with any member thereof, and afterward to adresse the reader to the margent, there to be informed of the imployment whereto they are destined ? And yet the margent doth not here satisfie. It tels vs that the author conuinceth the Iesuits by them : which being supposed, yet can it not be in-

ferred,

ferred, that therefore they were transported into the text to that end. But how doth he skirmish with them against a Iesuit? The Iesuit holdeth rules opposite to these, viz. *That their generall with his provincials cannot erre : and that their order is a state of most perfection.* Whereupon it followeth that either the Priest in his principles, or the Iesuite in his opposite rules, aberreth from truth. Howsoever the Iesuit dote in his maxims : yet if the Priest discharge against them no other shot but his principles, he will not be able to giue them the defeate and route : the opposition being not such, as that in the encounter the one must of necessitie supplant the other. Besides, if the later maxime of the Iesuite be repugnant to the said principles: how commeth it that the *Quilibet* holdeth the like ? pag. 6. of his pref. ver. 4. and 5.

Now concerning the Demonstration of them: It hath pleased the *Quilibet* to single out the fift principle onely, and to grace it with his painfull endeouours : the rather (I thinke) for that he borrowed it from *Aristotle* against the Philosophers will : and would hereby giue satisfaction for the indignitie offered by him to the said principle.

ple. The Demonstration is drawne from an induction, and stands chargeable with an vnſutable applying of particulars: with vntruth in ſome part: and beſide with intermixed abſurdities.

That the application in ſome members of the induction is impertinent: the firſt period of the ſecond page of the preface will teſtifie with me. For there propounding vnto himſelfe a prooſe of the fifth principle, hee falleth through a defect in iudgement to ſuch a courſe of exemplifying, as naturally ſerueth to cleere and conclude the fourth. *Excellencies* (ſaith hee) *complexions, Maiesties, powers, foundations, Commonwealchs, Societies, Corporations and ſtates* are ſubieſt to decay and fall. Hereupō it followeth, that *each thing and perſon* (taking the induction in the ſenſe of a part for the whole) is ſubieſt to a decay & fall: which is abſolutely the fourth principle: and thus by accident beſides the *Quilibets* purpoſe concluded. If vpon the Antecedent you would inferre that principle of *Aristotle*: there wil appeare a diſproportion betwixt the argument and the concluſion. For the argument mentioneth not a generation of the particulars with a precedent or concurrent

current corruption of some other thing,
(which it should haue performed in case
the proceeding had been futable to the
Question) but onely a fall and dissolution
of them.

As through this and some other imper-
tinencies, which I doe with regard to bre-
uitie forbear to debate, the induction hal-
teth: so doth it offer vnto vs an vntruth in
that particular of *Moses* law: the genera-
tion whereof is by the *Quilibet* made to
be the plaine corruption of the law natu-
rall, pag. 4. As if when men beheld that
knowledge diuulged and set foorth to the
eye, as it were in characters of gold, which
before rested secret and confined within
the vnsearchable cabinet of their hearts,
they were then occasioned the rather to
stumble, hauing a double direction and
light to guide them in the traine of their
life. Wee may with greater probabilitie
thinke that the Lord of heauen discerning
the law, which hee had imprinted in the
heart of man, to bee defaced first through
the defection of *Adam*, and after by an
irrespective and dislimited cariage of life
in his descendants, did out of wisdom to
preuent the totall abolition thereof, and
out

out of mercie to reclaime his people to a course of dutie, resolute vpon a new and second impression of the said law: which vpon the mount Sinai hee accordingly performed. But let vs see how he handleth this question. I will doe him the credit to spend a little time in vnfolding the frame of his dispute herein. He reasoneth thus:

If presently vpon the publication of Moses law men fell to infidelitie and idolatrie, and not before: then vpon the generation of Moses law ensued the corruption of the law naturall.

But presently vpon the publication of Moses law, men fell to infidelitie and idolatrie, and not before.

Therefore vpon the generation of Moses law ensued the corruption of the law naturall.

If by infidelitie he note the state of depuration, or the originall and roote of all inconformitie to the law: the proposition may passe as blamelesse: whereas if vnder that terme he conceiue a distinct and particular sinne, and such as is a branch it self: then may we charge the proposition with inconsequence. For mans freedome for a time from some two or moe speciall corruptions,

ruptions, doth not proue his freedome from
all other during the same time. *Dauid* could
not be taxed with the crime of blood and
adultery till the time of his defiling the
bed of *Vria*: if hereupon it should be con-
cluded that *Dauid* till the said time had
observed the Morall lawe: I thinke the
Quilibet would not endure so loose a se-
quell.

Touching the assumption: howsoever
hee interpret the word of Infidelity, hee
cannot iustifie the sense thereof: it being
contradictory to the Author of all truth,
who in the sixt of Genesis mentioneth a
visible malignant Synagogue, distinguish-
ing it from the true Church. Now where
there is a Synagogue of that quality, their
infidelity, which is as it were the very life
and forme thereof, must necessarily rest
and beare sway. The same Spirit also in the
said chapter setting downe the corruption
of the heart of man before the flood, and
thereby discovering with what disobedi-
ence and rebellion to the law of nature he
had demeaned himselfe till that vniuersall
deluge, auoucheth that the heart is depra-
ued and wicked, not in some thoughts, but
in every thought whatsoever: not in some

particle of it selfe, and of his thoughts, but in euery part & particle. not at some time, but without intermission continually. If then the hearts of the people that liued before the flood, were such as they are described in the said chapter : it followeth of necessity that they were fallen to infidelity. For if they beleeued the promises and comminations of their Creator: then were their hearts at some time in some apprehensions and parts of duty free from that touch of corruption afore mentioned. Besides in the 24. of Matthew, Christ himselfe chargeth them with an exceeding carnall security, & particularly with ignorance of the inundation to come, till they beheld it with their eyes. Whereupon I infer, that if *Noe* sayled not in the denunciation thereof, and his ministry of calling them to repentance, they grew thus carnally secure and ignorant vpon a resolu'd disbeliefe and contempt of the worde of the Lorde. This infidelity of that people, is noted also in the 11. to the Hebr. and by the Apostle *Peter* in the third of his first epistle.

Further, that infidelity and idolatry raigned in the world many yeeres before the promulgation of the law of *Moses*, appeareth

peareth by the 24. chapter of *Iosuah*, where it is recorded that the ancestors and predecessors of *Abraham* worshipped strange Gods. And in the one and thirtieth of *Genesis*, *Laban* is reported to haue had his Idols and marmonets. Now if in those families, where God intertained his church, idolatry and vnbeliefe found approbation and place: what shall wee iudge of the nations and people extract from the line of *Chan*? or of those which issued and branched out of the stocke of *Japheth*? The wickednes of *Sodome* and *Gomor*: the Gods of the Egyptians and their Sorcerers in the time of the Israelites pilgrimage there: the full measure of Atheisme and other strange iniquities in the land of *Canaan*, before the Lorde would proceede to displant and extirpate the inhabitants thereof, will testifie against the assumption of this syllogisme, and curt that infidelity and idolatry did not then begin to aduance themselves in publique, when *Moses* vpon the mount *Sinai*, receiued from the hand of the Lord the Morall law.

But the *Quilibet* finding his assumption subject to question, hath thought meete to yeelde it this prooffe:

When the distinction of Iew and Gentill first began, then also began that fall to infidelitie and idolatrie, and not before.

But presently vpon the publication of the law of Moies, the distinction of Iewes and Gentill first began.

Therefore vpon the publication of Moies law, began also that fall to infidelitie and idolatrie, and not before.

For answer to the proposition, it must bee remembred that the effect and the cause or occasion thereof do not alwaies concur in time: it being cleere both in reason and experience, that where the occasion and the event haue a coherence not of nature and necessity, but dependant on accident and the will of man, the one may a long time precede the other. And so in this case of the aboue named distinction, though it be supposed to haue taken beginning not before the inactiue and deliuey of the lawe Mosaicall: yet might the occasion thereof, namely the fall to infidelity and idolatry, be of some growth many yeeres before.

The assumption is of a more apparant vntruth. For howsoever the name of Iew and Gentill was not of so great antiquity and note: yet the thing it selfe was in
and

and nature long before the flood : and so, many hundreds of yeeres before the publishing of the *Decalogue*. There is in the sixt chapter of *Genesis* a record deliuered in expresse tearmes of two visible and distinct Churches : the one of the Sonnes of God : the other of the Sonnes of men. Further, in the 17. chap. of *Genesis*, the said distinction betwixt the trew and the false Church, is by a publique act and ordinance of the Lord diuulged and famed to all the world. For to the couenant made with his people, which could not bee vnkowne euen to the inconfederate, he added Circumcision as it were the broad seale of his fauour, and to bee likewise a notorious and distinguent marke of his Church : So as now the world rested diuided into the Circumcised and vncircumcised : both aspeetable and conspicuous to the eye. Besides, as if Circumcision were not on the behalfe of his people a sufficient badge of distinction: the same Lord in the third of *Exodus* doth renounce and disclayme all other nations, with this publike profession that he is not the God of them, but the God of the Hebrewes : the God of *Abraham*, *Isaac* and *Jacob* : and that this

shall be his name. And this much *Moses* must proclayme and noriie before *Phara*. Here then the Lorde by this his profession and proclamation, as well before *Phara* and the Egyptians, as in the eare of his select *Israell*, doth set out and publish a very speciall and eminent difference betwixt his Church & all other Synagogues whatsoeuer. Hereby therefore it appeareth, that before the publication of the *Decalogue*, the distinction of Gods Church from the prophane and reiecte assemblies of the world, did exist both in nature and in common acknowledgement.

As this is incontroulable, so can it not be denyed that there passed at least 400. yeeres after the said publication vpon the Mount Sinai, before the distinction of the true Church from the rest of the nations was made publique and acknowledged vnder this tearme and title of the Jew. For if the whole Church was so intitled and styled, then all the tribes receiued denomination from the Tribe of *Iuda*, within the compasse of the yeeres aboue mentioned. But this is conuincid by the holy history: wherein wee finde that each Tribe did first for a long time communicate in the

the appellation of Israel: and then after the defection in the time of *Rehoboam*, that as they were ranged vnder the obedience of severall Princes, so they were severed and distinguished in title: the ten Tribes retaining the common name of Israel: the other the title of Juda, which was proper to the Tribe. Had there been within the said time a reall & known communication of this title in generall with all the Tribes, then the occasion of calling them answerably thereto being so frequent, it is more then probable that the holy Ghost the inditer of the history, would not in euery passage haue omitted it: And then likewise in the case of this communication, *Ieroboam* and his successors should haue been intitled Kings of the Iewes: and so that memorable difference of name betwixt the Kings of Iuda and Israel, obserued in the history with speciall regard, by this confusion of titles vtterly abolished.

The Priest not contented to haue proposed a bare affirmation of this assumption hitherto refelled, hath out of the gravity of his iudgement supplied it with the strength of this argument:

All men liued vnder the lawe of nature with-

without distinction, till the publication of the law *Mosaicall*, and no longer.

Therefore presently vpon the publication of the said lawe, the distinction betwene Jew and Gentill began, and not before.

That there was before the said publication vpon the Mount Sinai, a currant and knowne distinction of the trew Church from the false, hath been already cleered: so as one clause of the Antecedent prohibited vnto vs, needs no further discussing.

That all men liued vnder the lawe of nature till the time of *Moses*, is refuted by that, whereby the existence of Gods Church, and the distinction thereof from the contrary long before the reprinting of the Morall law, hath been proued and iustified. For if there were an holy Church, then was their faith in the Messias: and so consequently the Gospell: vnder which as a supernaturall grace, and not only vnder the guidance of the lawe naturall, the faithfull since the fall of *Adam* in all times liued. The promise made to our first Parents: the Sacrifice of *Abel*: the walking of *Enoch* with God: the preaching of repentance by *Noe*: his offering of burnt offerings after the flood: the covenant made with

with *Abraham* and the promise of the blessed seed: the repetition and ratifying thereof with *Isaac* and *Jacob*: their carefull endeouours for the instruction of their children: all these particularities doe testifie that they had for direction of their life not onely an addresse from nature, but some diuine and extraordinarie informations from the Lord.

Thus much concerning that member of the Induction, drawne from the generatiō of the law Mosaicall, and the corruption of the law naturall supposed to ensue thereupon.

The like vntruth is presented vnto vs pag. 7. in the exception there made of the Popish priesthood, against that principle of the certaine decay of all things. For the said priesthood being a meere forgerie and of direct contradiction to the doctrine of the Gospel, as it hath alreadie receiued an irrecoverable wound by the sword of the Spirit, so must it to the incredible comfort of the true Church, deliuer in the Lords good time the last gaspe. But the *Quilibet* dreameth vpon an eternitie of this priesthood: and concludeth it out of 110. Psal. thus:

D I *David*

*David saith: Thou art a Priest for ever after
the order of Melchisedech.*

Therefore Popish priesthood is eternall.

Here the Quodlibeticall Doctor discou-
reth both his ignorance and an act of bla-
phemie. For what the spirit of God by the
mouth of *David* delivereth of that omni-
potent King Christ Iesus as his preroga-
tive proper and incommunicable, the same
this inconsiderate Priest both interprets
and apply as meant not only of that great
Dragon the Pope of Rome, but of every
base and mercenary sacrificer. That *Da-
vid*, or rather God the Father by *Da-
vid* speaketh it of Christ: Christ himselfe
the 22. chapter of Matthe. doth expresse-
ly testifie: That the said prerogative is pec-
uliar to Christ, and without possibilitie
derivation to any other, may appeare
by that excellent discourse thereof in the
Epistle to the Hebr. chap. 7. out of which
chapter wee may thus conclude for the
most holy priesthood of Christ, against
that Antichristian rasure of all iugle
Masse-hablers:

*A Priest after the order of Melchisedech
is without carnall rites in consecration
ordayned immediatly by God with*

the, is eternall in person, and thereupon eternall in Priesthood, and so a perfect Saviour. Hebr. chap. 7. vers. 16. 21.

24. 25.

But no Pope or Shaueling is ordained by God himselfe with an othe, and without carnall rites in consecration: none of them eternall in person, and for that cause none of them eternall in Priesthood and able to Saue: whereas euery one of these prerogatiues doe agrce to Christ and to him only.

Therefore no Pope or Shaueling is a Priest after the order of Melchisedech, but Christ only.

This may suffice to difeternize and shor-
n the Popish Priesthood: to the establi-
ing whereof to drawe a logicall conse-
quence from the Priesthood of Christ, is
lesse impossible then for some lame
ephiboseth, to aduance himselfe by one
gle leape from Dan to Beershebah.

There remaine associated with the in-
fection certaine absurdities, of lesse mo-
ment I confesse then the vntruths before
futed, yet such as serue to detect the in-
ficiency of the Quilibet. To omit the
ference he maketh betwixt a ground in
D 2 diuinity

diuinity and an article of our fayth: his
 ascribing of paradoxes vnto Orators: his
 senseles comparison of Societies, that they
haue their fates with a no lesse fearefull eclipse
of their former fame, then a notable diminu-
tion of their wanted glorie: Can it proceede
 from iudgement, to affirme that the whole
 body myttical of Christ consisteth of three
 estates, Ecclesiasticall, Temporall and Mona-
 sticall? pag. 4. It shoulde seeme that the
 party from whom the *Quilibet* borrowed
 this distribution of Christs mytticall body,
 lent it the poore Priest by way of disport
 and to expose him to the derision & taunt
 of others. For what stayne or ridiculous
 imperfection may befall vnto a parution
 with the same this distribution is defor-
 med. First, the partes of it are vnfortable
 with the whole. For the body of Christ
 which is the entire company of the Saints
 in heauen and earth that are chosen in him
 to eternall life, being spirituall, and far re-
 moved from the eye, in case it bee distri-
 guished into parts, must haue such as are
 of the same quality and nature with the
 whole: not such as are corporall & visible
 there being no affinity betwixt things my-
 sticall and sensible, spirituall, and carnall.

Now the parts of the distribution in hand, are materiall and subiect to sense: and consequently of an vnstable and opposite quality to the totall diuided. And therefore an impossibility in the totall to be distributed vnto them. Secondly, whereas it may be pleaded that howsoever the body of Christ, so farre forth as it is mysticall and spirituall, bee incapable of the sayd parts, yet so farre as it is visible on earth, it may be diuided into them: I must except against this plea as incompetent: it being an extrauagancy from the matter in question, which is of the whole body of Christ, and not of one member thereof: of a thing mysticall, not of any visible subiect. Besides, it being supposed and set down for a distribution of the trew Church on earth: yet shall it not be warrantable, but offend through a grosse impropriety. For whereas by the lawe of distribution, the partes ought to carry a proper and reciprocall affection to the whole: here in the case propounded, the parts are of too large a compasse and reach, they being not peculiar to the Church of God, but common to heathenish and prophane Synagogues, *Pharases* in *Ægypt*, the *Philistins* in *Palestina*, the

old Romanes and Grecians in their severall countries, had in former times, as likewise the Turkes and other infidels at this day, not only estates temporal, but degrees also and orders Ecclesiasticall. Thirdly, though againe supposed that these partes doe agree onely with the trew Church: yet because they are not of a reall coherence with each church at the same time, or with the same church at all times: the distribution into them is frivouious. Fourthly, we may with no lesse iustice charge the sayde distribution with redundancy of parts. For the estate Monasticall, is either of no vse to Gods Church; or of some vse and seruice thereto. If of no vse, yea, rather an impediment and bar to the performance of dueties to God and man in publique societies: then being repugnant to the law naturall & moral, it cannot hold the place and offire of a part in the body or church of Christ. If it bee of some vse and seruice: the same is Ecclesiasticall or ciuill: so as this Monasticall condition shall not bee a different member from the former estates, but comprised vnder the one or the other. Fifthly, as if he had not already in the said distribution folded vp a sufficient

ent number of absurdities, it please him to make it not only redundant, but halting also and defective. For the estate of Popes and Cardinals, being not purely Ecclesiasticall or temporall, but rayfed out of the mixture & vnion of both swordes, cannot be raunged distinctly and seuerally vnder any one of the estates specified, but must of necessity make a fourth order or degree in the church, or rest sequestred from the same.

With these his Priestly disputes, I will couple the disgraciue and vnworthy conceit hee hath of our most worthy Countrey. For deliuering his opinion by whom the honors poynt for martiall exploytes these later yeeres hath been kept, hee bestoweth the garland vpon the Spanyards, partly out of partiality and affection to them, whome in his *Quodlibets* he pretendeth to hate, and partly out of malice to the Religion of such, who to the incredible honor of her Majesty and this State, haue managed the principall charges of Military employments amongst vs. I will not derogate from the Spanyard: but I cannot yeelde him the precedence herein. For whether we call into comparison the sufficiency

ciency of the Commaunders, the quality of the seruice vndertaken by them, the politique cariage and resolute execution thereof, or lastly the successe that hath ensued: we shall find that the Spanyard is equalled in all these particulars, and in some of them exceeded as well by our Generals of most honourable ranke and State, as by our Commaunders of inferiour place and dignity. But I will not further insist vpon this comparison: it hauing beene of late very accurately handled.

Hitherto haue wee examined the principles, and such their incidents as are set downe by the *Quilibet*. Wee are now to consider the motiues, which haue induc'd him to deliuer his *Decacordon* by a quodlibeticall method, and to publish the same. Hee doth impart with vs the speciall inducements to the choyce of this method in a period that offends not in shortness, being a comprehension but of fifty large lines, parenthesed not oftner then in several places. To facilitate the vnderstanding whereof, I hold it not amisse to couch it in this compendious forme:

*Because al things and persons here on earth
are subiect to a change and downfall*

hereupon there arising so many thousand absurdities, which cannot be set downe in a positive discourse without losse of labour: I haue therefore thought vpon this easiest method of Quodlibets, whereby to deliuer my Decacordon: not doubting but it will satisfie all well affected parties, and preuent as well iust occasion of complaint, as any euasion or meanes to escape from disclosing our knowledge. pag. 7. 8. of his pref.

My purpose is not to spend time in weighing each particular motiue. I will onely dispute the chiefeft: it being one of his five principles: which why he hath culled out and imployed rather then the rest to this seruice, they being in this behalfe all alike seruiceable, cannot well be discerned. But let vs enquire into the seruice performed by it: whereof wee may take knowledge by this his course of reasoning:

All things and persons on earth, be subiect to a change and downefall.

Therefore haue I made choise of this quodlibeticall method for deliuering my Decacordon.

He might well haue spared his principle, and reserued it for some other imploy-

ment, sith the seruice of consequences which it yeeldeth in this syllogisticall action, though it be drawne euen from the vtmost limits of the earth, is yet so strange and exorbitant. For it the alterable condition of all things and persons on earth doth iustly occasion the choyse of this method: then the consideration hereof (the said method being supposed to be the best of all other) should haue forced all writers both auncient and moderne, Ecclesiastic and prophane, howsoeuer the matters deduced by them were qualified, to a continuall vse of it: all things and persons on earth in the time of each seuerall writer being of the like mutable constitution and nature they are now of: so as either this respect of mutability and decay in all things is insufficient to perswade the practise of this waye in the frame of discourses, or the authors who haue omitted it, stand chargeable with a speciall oversight. But to fortifie the consequence, the *Quilibet* pretendeth that the brittle state of things doth, in the case he hath in hand, breede so many thousand absurdities not disposeable in a positiue discourse without losse of labour, as that he is for such rega-

more

moued to thinke vpon this method by way of *Quodlibets*. For answer where to : first, it is not vnkowne that absurdity doth originally grow out of the disposing of such notions or tearmes in a sentence as yeeld a falshood : (truth and absurdity being incompatible) which being subscribed vnto, there issueth from thence an infinity of absurdities and disagreements to common sense and reason. If then the roote, from whence they spring, bee other then the decayable constitution of thinges on earth : the sayd consequence receiueth no strength from this plea. Secondly, it is not the multiplicity of different cases that disableth a positiue discourse to comprehend them, but an insufficiency in vs to dispute and order them. For if wee shall note out and distinguish each particular subject offered to bee treated on, then see it by the light of pregnant & sound iudgement, and lastly, marshall in their proper ranks and places, all and singular the questions & seuerall illustrations of them: we shall not neede to fetch from the consideration of the nature and state of things in heauen and earth, any inducement to the intertayning of this or that method: it
E 2 being

being not materiall, so as our preceding in discourse bee such as I haue spoken of, whether the case presented to demur on be propounded by way of interrogation, with freedome left for *pro & contra*, or set downe without the circumstance of interrogatorie termes, with libertie notwithstanding to debate and resoluē al difficulties and scruples that shall occur.

There belongeth to this generall question of the method chosen by the *Quilibet*, a iustificatio in particular of his quodlibetical distemper and brabble against the Iesuits. Which because it discovers not only the weaknes of his iudgement in an ordinary and cleere position of theology, but his colourable pretext also of drawing in to dispute her Maiesties proceedings and other matters of like nature and moment, I iudge it meete to bring it vnder triall and examination. The argumentes sed by him to iustifie this his reuerend and priestly brablation against the Iesuites, drawne from the greater to the lesse, and is thus concluded :

*If we may without all sinne and scandall
dispute pro & contra of God, whether
he or the Diuell be to be honoured : then*

may we dispute pro & contra of the Iesuits.

But we may without all sinne and scandal dispute pro & contra of God, whether he or the Diuell be to be honoured.

Therefore may we dispute pro & contra of the Iesuits.

How this syllogisme will relish with a Iesuite, I know not. It may be vpon taste thereof, he will approue it, as being guiltie of the *Quilibets* drift herein, or at least ready to hallow in & concur with him in the same vpon notice giuen: as the manifold pamphlets diuulged by that viperous progenie, which cā breathe nought els but calumniationes & proiects of treason against Princes, doe sufficiently testifie. But leauing the Iesuite in this behalfe to his liking, I will deliuer my conceit of the argument proposed. I doe therefore except against the Assumption, as containing not onely matter of vntruth, but of impietie also: and doe hold the inference depending thereon very preiudiciall to the State of Princes. That it is of a manifest falsehood and repugnancie to the law of God, may appeare by calling into consideration the maine scope of the third Commandement,

ment, which is, that all mention of God should bee honourable and worthie his Maiestie. Now to dispute *pro & contra* of God, whether hee or the Diuell be to be honoured, cannot stand with that honour and reuerence which is due to so glorious and fearfull a Maiestie. For by this course of dispute wee are drawne to auouch and prooue that mightie Lord, at whose name euery knee should bow, and at whose words euery heart should tremble, to bee destitute of those diuine attributes of holines, eternitie, omnipotencie, wisdom, iustice, mercy, & to ascribe them vnto the Diuell. How the Priest will free this proceeding from scandal and blasphemy, I cannot discerne. He will happily alleage that as it doth lay reproch and dishonor vpon God, to deprive him (out of opinion or affection) in our disputes of his diuine and essentiall attributes, and to appropriate them vnto Satan, so if it be done vpon a good and warrantable intent, it cannot then fall vnder the title of blasphemie. For answer whereunto, let it be remembered that no action, which in it selfe and in the nature thereof is a meere sinne, can by any good intent of the Actor be made a conformitie

formitie to the law of God. For were a good intent thus qualified, as that it could alter and rectifie in the sight of God the meanes subordinate thereto : then should humane deuce take place in the true worship of the Lord, and in the case of so ready an apology and pretence, as this of good intention, few would be found who would not stand vpon peremptory termes of iustifying their courses before the tribunall of Christ. Now if any man shall thinke it questionable whether the vndeifying of that eternal and omnipotent Spirit, and the crowning of Satan with the glorie and maiestie of the Godhead, be an action in it selfe, and in the nature thereof contradictorie to the will and statutes of the immortall King and lawgiuer: he may with like reason doubt whether an acknowledgement of the true *Iehoua* for our God only, and a cariage with all reuerence and honour towards him on our part, be conmaunded in the Decalogue. If then the said action be originally an aberration from the law, how can it receiue from any innre of man, though neuer so good, this prerogatiue of being made correspondent to the same? whereas it is a principle knowne

knowne and vnderable, that ill is not to be done, that good may grow thereof: in case the intention of the Agent could priuiledge and dispense with the pollution of our actions, the said principle should containe an idle direction or restraint of our proceedings. Further, if the act in question be not in it selfe a disobedience to the law, but of a nature indifferent and newterall: then some transferring of the Deity from the true God vnto the Diuell, and some premeditate mention of his most blessed name accompanied with termes of the highest blasphemie, shall finde in the Decalogue no prohibition. Then likewise are we not commaunded, without calling into question and doubt, to beleue and rest perswaded by testimonie of the word and Spirit that *Iehoua* only is our God, and he onely to bee worshipped. But if both the one and the other be in theologie a great incongruitie: then the said act can in no sort partake of newtralitie. But let vs debate a little what should bee the intent and end of disputing against God. There is in all probable discourse but this one ground and cause thereof that beare a shew of lawfulness: namely, an intent to
confirm

confirm our iudgement in the truth vpon sight and conference of the weak arguments concluded against God, with such as are alleaged for him. But this purpose of reenforcing our iudgement in the truth, cannot warrant any dispute in this behalfe. For our iudgement touching the diuine nature and actions of God, and the honour due vnto him, hauing already receiued the greatest confirmation that may be from the voyce of God himselfe in the Scriptures, from the publique and constant testimony of the Church, from the inward perswasion of the holy Ghost, from the euidence yeelded and proclaymed by the creation of Heauen and earth: the intendment and indeauour of this crooked and left-handed prooffe, whereof wee speake, must in the presence of so excellent a brightnes, as the demonstration specified doth affoord, vtterly quail and rest in the same account, as a poore silly candle doth, that for enlarging and better clearing the surpassing lustre of the Sunne, is lighted at noone day. Besides, why should the sight of a leane mishapen argument, inuented and alleaged against God, rather confirme the disputers iudgement in the truth, then

giue him cause to accuse the dulnes of his wit, that could not inuent a better? May hee not apprehend also, that others of a deeper reach and knowledge then himselfe, are able to disclose some proofes of strength, and such as hee cannot answere, and so rest doubtfull and no whit confirmed? Nay, may not the disputer himselfe, in the search of allegations against God, stumble on an argument of such constitution and temper, as neither himselfe nor some others can resolute? In which case this course wil be so farre from confirming the iudgement in the truth, that on the contrary it will rather occasion the suspecting of it, and serue to strengthen erroneous conceites of God. Experience hath made it cleere, that this course of disputing against God, is of a dangerous consequence, and as it were a bridge for Atheisme and other impieties to passe into the opinion and life of man. The quodlibet propounded by the Serpent, to our grand and prime mother, against the most iust and holy proceedings of our Creator with her and *Adam*, thereby to rayse in her apprehensions of Soueraynty, and a desire of equality with God, shee being ready to
giue

giue care thereto, and either not willing or vpprouided how to resolute and answer the same, proued in the issue of the disputation, a quodlibet of vnspeakeable losse and infelicity to either of them and their posterity, and not otherwise satisfiable, then by the most precious blood of the eternall Sonne of God.

As this quodlibeticall method serued amongst other furtherances, as a speciall meane to draw our first parents to a defection from their Creator: so if wee should inquire into the occasions of Atheisme, of heresie, of disloyalty and treason in their descendants: we shall finde that it hath in sundry ages giuen life and nourishment to the same. But I will not insist vpon particularities herein: what hath been already sayd, I hope will suffice for conuincing the Assumption in question of im-

The inference that is necessarily deduced thereupon, and which is of preiudice to the state of Princes, is a liberty of disputing against their persons, their title and interest to their Crownes, their resolutions and proceedings. For if wee holde it for lawfull to call God into question, to

arraigne him as it were at the barre, and to deuest him of his prerogatiues royall: then is it much more allowable to frame in our disputes, a bill of an inditement against the Monarches of this worlde, to heape personall impurations and scandals vpon them, to proue a nullity in their titles, to iustifie the excommunications thundred out against them, and the absolving of Subiects from their alleageances, to auouch it for an honourable and meritorious act, to remoue them from their thrones by publique armes, or indirect practises, to traduce and proclayme to the world their proceedings for such, as exceed for tyranny and cruelty, the actions of the most barbarous tyrant that euer had Scepter in his hand. Now howsoeuer the *Quilibet* disguiseth with vs, as if he had for no other intent made choyse of this method, then to bandy a Iesuit too and fro: verily his principall scope, was the hauing of some pretext and colour to deliuer his spleene against her Maiesties proceedings: which hee hath in his *Quodlibets* formally done: and yet so, as hee would haue it interpreted, that they are thus branded and depraued not by himselfe, but by the in-temperate

temperate tongue and pen of others, But it is neither his good intent, nor the prerogative of a quodlibeticall method, that will procure him a discharge in a court of iustice and impunity in this behalfe. If he or any for him should plea le, that opposits marshalled directly in opposition one to the other, doe so much the more cleere and notifie themselves: it will be remembered vnto him, that this maxim holdeth trew, not when the one is proued to be the other, but when each of them is seuerally in his proper nature and colours presented vnto vs, and so a conference made of the one with the other: as her Maiesties most honorable, iust, and temperate proceedings with those tyrannous and barbarous massacres that haue beene in other Countries violently and often performed against the trew Professors of the Gospell.

I would here giue end to this quodlibet of the *Quilibets* insufficiency, were there not offered vnto me for some further blasing thereof, one extraordinary particular and fruite of his wit. pag. 138. of his *Quodlibets*, where he thus speaketh;

The doctrine of the Catholique Church consists of three speciall causes: the one is

Fayth, which is the matter thereof: the other, Charity, which is the forme or efficient: and the third, Hope, which is the finall end thereof, &c.

Whether this peece of learning had his originall from the Priest, or were furnished vnto him by his friends, I know not. Sure I am it will not make for the credit of his wit, as shall appeare. First, he deli- uers for essentiall causes of the whole distributed, such things as are consequents thereof, and seuered in place from it. For fayth and charity, which he sets downe for particular vertues infused and resident in each trew Christian, receiue their concep- tion and birth from the doctrine of the Gospell, accompanied with the effectuall operation of the holy Ghost: so as in re- gard of priority in nature and time, which the sayd doctrine hath of the existence it yeeldeth vnto them, by the ordinance of God, of the separation in place it holdeth from them, they cannot be essentiall cau- ses of the same. Secondly, whereas fayth is the roote, from which charity and hope doe spring and braunch: is it not beside all sense, to make the roote the matter of the sayd doctrine, and of the two braunches, the

the one the forme or efficient thereof, the other the finall end of the same? If he had conceiued that the matter of this holy doctrine did in part consist in the precepts and documents of these infused vertues comprised in the Scripture, his speech had fauoured of learning. But suppose sayth to be the matter of it. That it should runne in account for the whole matter of the doctrine professed by the Church, is impossible: there being so many other different particularities recorded therein, which will challenge place in the matter thereof. To make it a part onely of the matter, is contrary to the intention of the *Quilibet*: who speaking of the whole doctrine, and with all describing the generall forme and end of it, will out of common wisdom note vato vs a matter proportionable thereto. Further, if sayth as it is a vertue residing in the heart of man, be the matter whereof the holy Scriptures consist: then as faith doth determine with the person of the beleeuer, so doth the matter also of the sacred Scripture proportionably. And consequently, if that which supplies the place of this matter bee the sayth of all Gods children: then for as much as the greatest part

part of them is already retyred into paradise, and their sayth vpon the instant of their departure abolished, it must of necessity follow that the matter wherof the Scripture is consisting, is for the greatest part thereof already wasted and extinct. Or if the sayth of some only be the sayde matter: let him note out the persons vnto vs, and render a reason, why the sayth of one rather then of another, should have this preheminance: or why the other vertues mentioned should be excluded.

Touching charity, hee cannot resolue whether it be the efficient or forme of the sayd doctrine. Is he a Priest of such rare parts, and of that expedition in deciding of Quodlibets, and yet can he not satisfie vs in so vulgar a Quodlibet? Beside the argument already in generall deliuered, whereby these Theologicals are committed to be effects and no essentiall causes in the case propounded: let him call to mind by whom the doctrine of the Scripture was inspired and indited. I trust he will not ascribe the performance of this most holy and admirable seruice to the vertue of charity, that harbours in the breast of man, and so depriue God of the honour

due vnto him in this behalf. As God himselfe is the author and efficient of that doctrine, and not charity: so neither can charity be the forme thereof, vnlesse we make imperfection the forme of perfection, and that which is apt to receiue diminution and encrease the forme of that which is immutable and free from such alteration. If in the latter age of the world charity shall grow cold, and sayth almost to an vtter decay: and yet the one rest the forme of the written word, the other the matter thereof: the said worde must necessarily fall into very hard termes, vpon the enduring of so great an eclipse both of matter and forme.

The finall end of the doctrine professed by the Catholike Church he affirmeth to be hope. True it is that sayth in the Messias and consequently hope of eternal happiness through his bloud, is an end where the said doctrine doth looke and ayme: and yet but an end subordinate to that mayne and soueraigne end of the maiesty and glory of God shining in the saluation of his children. So as whether he take hope to be the onely or principall end, he sayles in either.

There are in this text of his three speciall causes, whereof the doctrine of the Church consisteth, other phantastick incongruities, as, that charity should therefore giue the Crowne to King and Queene, because she is the forme and efficient of the sayd doctrine: and that faith should be the gate of entrance into the Church, because it is sayd, Hebr. 11. *Accedentem ad Deum oportet credere*. But I will no longer stand vpon the refelling of such dreames.

CAP. 2.

That the principall drift of the Quodlibet is the reestablisbing of the Popes authority amongst vs, with the fall of her Maiestie and the Gospell.

HAVING in the former chapter discovered the insufficiency of the *Quodlibet* which by sundrie particularities of his discourse appeareth to be such, as where out of conceit and partiality he infranchizeth professors of the Gospell, into the compnie of *grossum caput* and men, vnder whom himselfe may vpon iust desert challenge the freedome and priuiledge of the same.

will now proceede to take view of his Quodlibets: which being many in number and contayning variety of matter, I will draw into question onely such points of them, of which it doth specially import vs to be informed: least in this seede time of Romish proiects and treacheries for supplanting the Gospell, our ignorance in this behalfe be abused in the qualitie of an instrument and meane to aduance the growth thereof. And because in all proceedings of moment, the end wherto they are directed, is a matter considerable and worthy of note: I will in the first place examine and dispute the mayne and principall scope of the *Decacordon*: which I take to be the restoring of the soueraigne interest and authoritie of the Pope within her Maiestys dominions, and consequently the fall of her royall Scepter and the Gospell professed amongst vs. The grounds for verifying this assertion, we shall finde dispersed and deliuered in seuerall passages of his Quodlibets. In his preamble thereto, imparting with vs some other collaterall ends of disguising the same, hee doth with solemnitie protest and auerre his intent herein also to bee the giving vnto the

Romish Church her due. Now that which he supposeth to be due vnto the said church, is a regall and vnlimited power in the Pope the head thereof, to guide, dispose, and reforme all persons and causes Ecclesiastick, hauing withall annexed thereto the prerogatiue of superiority aboue the Prince, as he doth couertly insinuate pag. 221. where making the Ecclesiasticall state, the first and principall of the two members in a body politicall: and holding it for an infallible axiom that in the Pope absolutely resideth the supreme headship and soueraignty ouer the sayde State: he cannot hereupon deduce other conclusion then that, as the state of the Church hath an eminency and precedence aboue the Ciuill, so the supreme head of the same state, shall hold the like proportion of superiority ouer the soueraigne Commander of the Ciuill, which is with vs, heruered Maiesty. If then this regality ouer both States, be the due he would by publication of his Quodlibets, restore and re-inuest in the head of the Romish Church. I wrong him not in charging him with the drift and intendment of exalting in this land, that purple pontificall Antichrist of Rome.

Rome, with the fall of her Maiesty and the Gospell. If he shall pleade that his giuing vnto the Sea of Rome her due, is no more the capitall end propounded to his *Decacordon*, then his freeing of the ignorant from error, and his endeaouour to make knowne what loyalty ought to bee in euery Subject towards his Prince and Countrey: we may iustly except against this plea, as being of no validity. For sith the pamphlets which passed the presse, before this *Decacordon* was tendered vnto vs, doe labour to satisfie the Reader, partly in the matter of difference betwixt the Secular and the Iesuit, partly in the poyntes of duty owing from the Catholique subject to the Prince: the pretences mentioned here by the *Quilibet* cannot be allowed for sufficient: vnlesse both the text in hand for informing herein the Readers knowledge and conscience be so obscure, and the Reader likewise so dull of conceit, as the one and the other require an iteration and supplie of quodlibeticall disputes. Besides, the question of the Subjects loyalty to his Prince is so coldly and vnskillfully debated, as in regarde of the insufficiency thereof to perswade, it cannot be in

common sense conceiued that the instruction of the Catholike Subiect in his carriage and affection to her Maiestie was specially intended by the *Decacordon*. Wherein if hee had proceeded with purpose to informe and rectifie the iudgement of misguided Catholikes: hee should by light of argument out of the holy word of God haue cleered it vnto them, that the alleageance due from a subiect to his prince is of that nature and temper, as in the case of any communication thereof with a foraine potentate, whether in causes Ecclesiastick or Ciuil, it ceaseth to be sincere and vnblemished. This course being professedly omitted by him, and the contrary enforced, it is dotage or delusion to pretend the directing of Catholikes in the way of true and vndiuided obedience to her Maiestie.

But howsoeuer hee shall with complement and formality of speech, colour the intent of his *Decacordon*: yet that it is such as I charge him with, may further appeare by calling into consideration, not onely his patheticall and often protestations of indisguised obedience to the Pope, euen to death, accompanied with an humble

ble submittance of all his actions and discourses to the censure of his venerable Holines, and with a profession of vowed and most carefull endeavours on his part, for conuersion of this Reakme to the Sea Apostolique: but especially, the course he holdeth of winning fauour and reputation to his side, by a palpable soothing and admiring of her Maiestie, by extolling (contrary to all former custome and humor in Romanists) her Highnes proceedings, by offer vnto her of all duty and service on the part of the Catholiques, and likewise as well by infaming the Iesuits, and discovery of their plots, as by purging his fellow Seculars from all imputation of disloyalty and Treason. Can hee holde this course, and yet propound vnto himselfe no speciall end and employment of the grace and fauour he would obtrayne? Or can there be in discourse of reason, other end and vse thereof, then the fortifying and aduancement of the faction whereof he is? And can this aduancement succeede and take place without the suppression of the Gospell? The opposition of it, and Popery being such, that the one laboureth the subuersion of the other. I doe there-

therefore vpon his holding of the sayde course, inferre that he intends thereby the reuiuing and erection of that forraine and Antichristian soueraynty ouer vs.

late Moreouer, if his deseigne and intent were other then is charged, he would not so affectionately meditate and presse the procurement and graunt of such meanes, whereby the estate of her Maiesty might bee perilled, and the proceedings of the holy Ministry established amongst vs, impeached. That hee doth insist here-upon, and veremently affect the compassing thereof, his *Decacordon* will giue testimony with me. For in it he pleadeth for a repeale or mitigation of such penall Statutes as were enacted to secure her Maiesties royall person, and the state of Religion, against all attempts and practises, as well of the Secular Priest as the Iesuit. In it he vrgeth a toleration of the publique exercise of Popery, as well in some Colledges of the Vniuersities, to bee allotted to this seuerall vse and profession, as in other partes and diuisions of the Realme. And lastly, in it vnder that odious name of Puritans, hee doth with an extraordinary passion and rhetorique, solicit an vt

ter extirpation of many thousands, both
 as sound professors of the Gospell, and as
 loyall subiects to her Maiesty, as ever li-
 ued vnder the Sunne. As the due execu-
 tion of the sayde Statutes, the suppression
 of Romish seducements in opinion and af-
 fection, the multitude and loue of the
 subiects to her Maiesty, with the sole in-
 tertainment of the Religion already au-
 thorised, are capitall and infallible meanes
 of strength and surety to her Highnesse
 person, and the sacred truth professed in
 her Kingdomes: so vpon the withdrawing
 and sayling of them, both the one and the
 other must quaille and determine. But hee
 will deny the abolition of these meanes, to
 be of so dangerous a sequell, especially to
 her Maiesty, considering that vpon the
 graunt of the repeale and toleration desi-
 red, it is intended she should be against all
 unreasonable attempts secured by sufficient
 caution. Were not Romish Catholiques
 in a dreame, or had they any politique
 sense, or in case they did honourably ap-
 prehend of her Maiesties wisdom, they
 would neuer propound so silly an expe-
 dient for prevention of perill in this be-
 halfe. First, there is an impossibility of

such caution : there being nothing that this or any forraine nation can yeelde, which could be in vlew satisfactory and answerable to her Maiesties life. Secondly, a possibility herein supposed : yet cautions of what nature soeuer, will bee found exposed to so many incertainties, as that they cannot serue for groundes of assurance in the case of so precious and inestimable a iewell. Obligation of othe is with Romanists dispensable: Ostages subject to mortality and other accidents : pledges in the nature of lands or chattels, decayable: caution of townes from forraine Catholiques, full of difficulties and inconveni-
ents. Thirdly, vpon the succeeding of an attempt against her Soueraigne and v-
uauable person, how shall we in so great a confusion and astonishment, either retyne in our hands without present daunger, the caution giuen, or pursue the recovery of satisfaction if we be not seized thereof. Speech therefore in the case proposed of caution is senseles.

But he hath happily some better ground for displanting and extermination of Puritans. Howsoeuer it please him in shew to distinguish betwixt such, as agreeing in the

the opinion of doctrine against the church of Rome, doe notwithstanding differ in some honourable additions and circumstances of discipline: yet in truth, and in the secret account of his popish heart, who-soeuer acknowledgeth not the soueraignty of *Peter's* chayre, or standeth in opposition of iudgement to the Counsell of Trent, is vnto him and to all of his stampe a Puritan: and shall in that day of Iubiley, which they haue so long attended, passe as conuict of heresse to the faggot or sworde. In those times of *Queene Mary*, when the Pope swayed the Scepter in this land, it was not enough to pleade a concurrence with them in opinion, touching the gouernement of the state Ecclesiastick by Bishops and other subordinate officers of the Clergy. It was neither the Episcopall Rochet, nor the ornament of Typper, nor the squarenes of a Cap, nor the mustring in Cope or Surplice, that could then priuiledge a Protestant against the Clinke, or the Purgatory of Smithfield. And doe we thinke, if then euery Professor of the Gospell, from the Archbishoppe, to the poore Curate, and from the person of Honour to the Cobler were drawne into

question of life, that any hereafter shall for respect of his Typpit or Rochet, finde fauour and impunity: I doubt not but there haue beene many of each sorte and quality in France, Germany, the lowe Countries, and else where, who shoulde haue beene spared from the hard measure and extremity offered vnto them, if their liking of the auncient dignities, and outward formalities in the Church, could haue procured them regarde and grace. It were against common sense, to conceiue that they will persecute the refusing of the Surplice, and leaue vncensured the contempt of the Masse: punish all inconformity to externall ceremonies, and beare with contradiction to the Popes Supremacy. As to the Duke of Medina, if in 88. hee had preuayled in his attempt against vs, each Catholique would haue seened a Protestant, his sworde not discerning the one from the other, but resolutely proceeding on to make roome for the King his Master: So, if the Lorde in his iustice should abandon this sinfull Land to the mercy of the Secular Priest and Jesuits then to smoothe the way and passage for S. Peters Vicar, every Protestant should be

be adiudged a Puritan. Whereas therefore hee pretendeth in word the ruine of the Puritans, I hold it for certaine he intendeth in deede the generall dispatch of all Protestants. For what else can we probably conceiue to be his drift herein? It is cleere, that his heaping of so many scandalous indignities vpon them, and his charging them not only in generall, with endeauours to pull downe Kings and Princes, but in particular, with practise to kill her Maiesty, and to subuert all other Protestants, cannot haue other scope then the raysing and nourishing of perpetuall ielousies, great feares, and bloody hatreds, not onely betwixt the Protestant and the supposed Puritan, but specially betwixt her royall selfe, and many thousands her faythfull subiects, and consequently, the absolute depriuing her of their ready and dutifull seruices. If then he labour to destitute and strip his Prince of the loyall affection and seruice, which an infinite multitude woulde tender and performe vnto her: if hee would likewise stirre the flame of ciuill contention amongst all the Protestant subiects of this State: doth he not thereby ayme at some fearefull eclipsing

ing of her Maiesties power and strength:
Doth he not prepare and fashion an ouer-
ture to a desolation and change of State?
Either Religion and peace with the loue,
seruice, and multitude of people on the
one part, and the reciprocall fauour and
respect from the Prince on the other part,
are not the true foundations and pillars of
the stand and greatnes of Monarches
within their seuerall dominions: or if they
be, then he that shall employ the whole
force of his wit and affection, as well to
the expugnation of Religion, and the
mutuall amity amongst compatriots, as to
disarme his Soueraigne of the loue, ser-
uice, and multitude of his subiects, and to
worke in him a refection likewise on his
part, of all Princely and respectiue conceit
towards them, cannot but stand in the
iudgement of vnpartial men, iustly charge-
able with the imputation of a trayterous
heart to his Prince and Countrey. As
therefore the viced repeale of the sayde
Statutes, and the toleration of Popery is
of a pernicious consequence: so would he
through the side of the Puritan, wound
both Prince and Subiect, both Bishop
and Curate.

Besides,

Besides; to yeelde vnto the mayne question in hand some further light, let it be considered what doctrine he deliuereth in his Quodlibets, of State and Succession for resolution and direction of the Subjects in case of the Popes excommunication. The regarde of the time, and the present affliction indured by Catholiques, makes him (as hee sayth) vnwilling to maintaine positions odious to the State: but yet hee is bolde to enforme the Subjects of their duty herein. First, therefore hee giues them to vnderstand, that it is lawfull for his Popeship to excommunicate Princes, and lawfull also for the Subjects to put in execution the sentence of such excommunication. Secondly, he doth aduertise them, that howsoever both the one and the other be lawfull, yet in regard of the manifold inconueniencies ensuing thereof, it is not expedient so to proceede. Thirdly, because the question of expediency should not vpon occasion offered, for aduancement of their religion, either intangle scrupulous and nice consciences, or minister discouragement to the forward and hotspirited Catholique, he cleareth it, and directeth them when they are to

g. 255.

r. 256.

to refuse their allegiance vnto their Soe-
 raighe; and take armes against him for
 execution of the sayd sentence. Hee doth
 therefore (the Bull and the denouncia-
 tion therof being supposed to bee of
 sufficient validity) teach and instruct
 them, that when they may without any
 notable hurt or losse vnto themselves,
 withdrawe their obedience from their
 Prince; and doe otherwise finde them-
 selves inabled for the prosecution of this
 seruice, they doe then stand bound to see
 the sayde Bull executed. Now whereto is
 the publication of this seditious and trea-
 sonable doctrine addressed? Is it not to
 resolute, prepare, and direct the hearts of all
 Catholique Subiects, to a most disloyall
 attempt, for displacing her Maiesty from
 her Imperiall throne, with a finall extinc-
 tion of the light of the Gospell? Might
 he preuayle in his mediation, for liberty
 to reconcile whome he could, to obedience
 vnto the Sea Apostolique, and for the rid-
 dance of so many thousands her Highnes
 most affectionate seruants and Subiects,
 as hee so often brandeth with the odious
 title of Puritans: then would hee no longer
 dispute this question of expediency;

but

but found the alarm to the field. And whereas now vpon consideration of the punishments iustly inflicted on the Catholiques, for enterprising the execution of excommunications against her Maiesty, he doth with all bitternes censure and re-
proue both the procurers and actors thereof: had their vnnaturall and detestable proceedings sorted to effect: then would he haue chaunted *in pæan*, and composed Panegyricks in their honour: then should you neuer haue receiued from him any Satyres against the Iesuit. But sith these Papall censures haue in issue beene preiudiciall vnto them, and occasioned question of their stoes, liberties, and goods: now out of policy to amuse vs, and to masque the caniage of their disseignes, vnder the credit of the Seculars loyalty: they must taxe the Pope himselfe with credulity and indiscretion, his Bulls with invalidity, the denunciation of them with insufficiency, the plotters, abettors, and actors, with treason and rebellion: the Iesuits who contriued the tragedy, must be capitall enemies to her Maiesty, and the Secular Priestes who acted it, louing and saythfull subiects.

I will end the question of the *Quilibets*
I 1 mayne

mayne ende, with an argument drawne from the consideration of the pretended difference betwixt the Iesuit and the Secular. If the sayd difference, which is expri-
 ed in shew on the part of this Priest, as well with all violence of spleene and detestation towards the Iesuit, and with no small prejudice and discomfort to the Pope and Spanyard, as with profession of extraordinary duty and allegiance to her Maiesty and the State, bee not withstanding a matter only of colour and disguise-
 ment: I hope the Seculars themselves will acknowledge (considering the correspondence held betwixt them and the heads of their faction in all proceedings of motions and consequence such as this is) theyr intent and drift in this *Detraction* to bee principally, an endeavour of furthering the Pope to a recovery of the inter-
 est and tytle hee challengeth in the Sovereignty ouer the Church of England, and consequently, of transferring the Crowne Imperiall, from that facted and most Princely head, whereon it now resteth. For what else can they intend and ayme at, in the course taken by them for gayning of fauour and reputation to theyr
 side,

side, in theyr intercession for a repeale of the sayde penall Statutes, in theyr mediation for the free exercise of labouring the conuerſion of the Realme ynto the Popes obedience, in theyr vrging the vtter extirpation of all Protestants vnder the name of Puritans, in theyr publishing of doctrines, whereby to resolue and direct all Romish subjects in the question of executing those barbarous and Satanicall Bulls? Howſoeuer the conſecution deduced in this proposition here layd down, may happely paſſe without controulement: I doubt not, but my aſſuming, that the ſayd difference is onely a counterſeyte and politique ſcolding, will receiue ſpeciall oppoſition. This aſſumption therefore I am to cleere: which becauſe it is a queſtion of importance, ſhall bee debated ſeuerally, and by it ſelfe, in the next chapter, and ſo ſerue to furniſh an whole Antiquodlibet.

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CAP.

CAP. 3.

That the contention betwixt the Iesuit and Secular Priest, being in such nature, and in such degree as is pretended, is a colour and pretext only: or in case it be vnfeyned on theyr part, yet on the part of the Superior, and heads of theyr faction, it is intertymed out of a pollicy dangerous to her Maistie and the State.

IF I seeme in this question to impugn a knowne and currant trueth: it may please the Reader to spare his censure till hee haue perused the whole discourse thereof: and then also, to make iudgement of the same, not by one single argument, but out of the ioynt consideration of all the particular presumptions. And let not in the meane tyme, eyther any detection already perfourmed by the Seculars, of practises against the State, or theyr present profession of future discoueries, moue him to apprehend the sayde contention to bee vnfeyned. For there haue beene euer some amongst them, in the tyme of theyr best

agres-

agreement and peace, who have giuen intelligence of the treasonable disleignes and attempts against her Maiesty : and therefore this disclosing of them on the part of the Priestes, no argument of so pe-remptory and violent a quarrell betwixt them and the Iesuits. Besides, what will these Seculars reueale other then such projects and deuises, as are of purpose contriued to delude vs? Or if they shall at any tyme detect some secret practizes interteyned really, and out of a malicious intent agaynst the State, it will bee with purpose onely to winne credit, and opportunity to deceiue in matters of like or greater moment. And for detections of this nature and seruice, they haue vndoubtedly receyued dispensation, according to the course held with theyr predecessors : with whom it was ordinary, and answerably to theyr commision, to pretend and performe also the disclosing of Secrets. But let vs proceede to cleere the position in hand.

If the sayde contention being such as is pretended, would frustrate the plots and courses embraced for the publique interest and good of the Romish Church:

And if for that regard there haue bene
 alwayes had a carefull and vigilant eye on
 the part of the Pope and his faction, to
 preuent and moderate all accidents that
 might trouble the common peace of the
 best Catholiques, and empeach theyr
 disseignements for aduancing the au-
 thority of Saint Peters Chayre: then
 eyther the Seculars entertayne not the
 usly c
 t f ranc
 sayde contention, or in case they doe
 they renounce all respect of giuing fur-
 therance and support to theyr com-
 mon cause. That theyr difference being
 of the nature and reach as is supposed,
 will disappoynt the proceedings helde
 for the publique good of the Romish
 Church, may appeare first by this, in that
 it is accompanied with a profession to re-
 ueale all treasonable courses against the
 State, whether open hostilities, or secret
 conspiracies. Now all the practises for re-
 establishing the Soueraygnty of the Pope
 ouer the Church of this land, fall within
 the compasse of treasons: so as if the Se-
 culars doe effectually answere this theyr
 profession, the State may vpon notice
 giuen of them, take sufficient order for
 theyr preuention. Againe, as they pro-
 fesse

fesse this discovery, so they pretend also a peremptory resolution to oppose personally against all attempts of this nature, and further to draw vnto an actuall correspondence with them herein all Catholics, with whome they shall bee able to preuaile. Moreouer, not reason onely, but experience of all tymes hath taught, that the disunion of confederates, though followed on the one part onely with the extremity of malice, neuer fayleth eyther to worke and rayse impediments to the common cause, or to seeke the weakening and suppression of the aduerse party. Further, whereas it is affirmed, that there hath beene a carefull course held to prevent the disturbance of theyr common peace, and of their disseignes, the truth hereof will be testified, by the directions they receyue ordinarily from theyr Superiours, how to carry themselves in matters of weight, by the order and discipline established amongst them, to encounter and remedy scandalous accidents, by the entercourse of intelligence that is betwixt them and the Commanders of theyr faction, by theyr watchfulnes and continuall preparation to take advantage of all
occur-

occurrences and tymes fitting theyr intents. Hereupon it is, that they want not theyr Catalogues of the number in each Shire and City, deuoted to theyr side, and how they are furnished with armes, munitions, and other abilities. Wherefore vppon the considerations aboue remembred, I doe inferre, that eyther theyr quarrell is colourable, and entertayned of pollicy, or they instrumentes of hinderance to the aduancement intended vnto the publique cause of the Sea Apostolique. If any shall in this place out of the obiection aboue mentioned, reply that theyr profession to discouer and oppose against all treacheries, whether in plot or action, doth cleere the pretended difference from the imputation of disguising and fraude: I graunt it doth so, in case it be really and sincerely vpon all occasions performed, what is verbally professed. But in doing hereof, they shall bee found guilty of high Treason against the authority of the Romane Church, whose cause by this course of detection and opposition, they doe wilfully betray. But against this later, they doe contest and openly professe all readinesse to shed blood.

droppe of theyr best blood, for the publique good and honour of Saint Peters Chayre. What therefore can we conceyue and conclude other then this, that both the pretended contention and the sayd profession, accompaning the same, is counterfeyte?

Besides, for a further prooffe hereof, let vs drawe into examination the vehement protestation tendered by the Seculars of all sincere and dutifull alleageance to her Maiesty, and likewise of all detestation towards the Spanyard and his title. If the protestation both of the one and the other proceede not from any sound affection, but from a fraudulent intention of the heart: wee may then with good reason charge them with want of loyal and faythfull meaning in their pretended difference. For of these three, namely theyr zeale to her Maiesty, theyr hatred to the Spanyard, theyr quarrell with the Iesuites, there is originally the same ground and ende, viz. the aduancement and good of theyr common cause: and the two first are made the motiues of the latter. For out of a zeale to the surety of her Majesties state, and vpon hatred of the Spanyard and his

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tytle, they pretend a capitall abhorring of the Iesuits, whose complots tend to the destruction of the one, and to the advantage of the other: so as of what quality and tincture the two former are, of the same wee are to iudge that to bee which groweth from them. But the question is of this protestation whether it be seyned. First, that it is so in that part thereof which is of duty and alleageance to her Maiesty, I haue these presumptions to perswade me. Where the same opinion in Religion, the same obligation of dutifull respect and obedience to the Pope, the same endeavours of supplanting the Gospell and advancing Popery, the same distrust and feare of her Maiesty infinitely wronged and dishonoured by them, the same apprehension of supposed vexations and tyrannies executed vpon them, and in generall, where the same cause of malice and hatred to her royall person and the State doth remayne, there in all likelyhood can be no change of affection. For the disposing of a malicious and trayterous heart to duty and fidelity, must proceede from a surcease of those causes which gaue life and breath to malice and treachery. As they

they nourish in heart the originall and
spring of theyr disloyalty and malice : so
is there no probability of theyr inclination
to alter and remove it, theyr meanes be-
ing as great as heretofore, theyr confede-
rates as many and strong, theyr aduanta-
ges agaynst vs encreased : as may appeare
by theyr glorious vauntes of fauour in
Court and Countrey, theyr enlarged hopes
and insolency, theyr conceyt and reporte
of desperate hostility betwixt Protestants
and Puritans. Besides, were they out of a
griued heart, for theyr former rebellious
cariage sincerely affected to the safety and
preseruacion of her Highnesse, would they
perswade the graunt of such meanes, as
threaten a present and an ineuitable dan-
ger to her person and the state. They
prease a repeale of the Statutes which se-
cure her Crowne and dignity : they soli-
cit a tolleracion of theyr religion, that they
might without perill and controulement
employ theyr seruice in effecting recon-
cilements to the Pope: they direct catho-
lique subjects when to proceede to the
execution of most Antichristian censures
and Bulls, for deposition of our Soue-
raigne : lastly, they labour a finall disunion

and diuision, first, betwixt her Maieſty and her Subiects, and then betwixt Subiect and Subiect: and ſo conſequently, the ſubuerſion both of Prince and people. Can they ſolicit and labour the ruine of her Maieſty, and yet be reputed ſincere and vnteyned in their profeſſion of allegiance and fidelity vnto her? Againſt, were they reſolutely and ſoundly deuoted to performe loyalty and duety vnto her in all ſuch poyntes of ſeruiſe as concerne her honour and ſafety, and particularly in detection of treacherous diſſeignments, in recovery of diſaffected ſubiects from the Pope to her obedience, in aduenturing their perſons and goods agaynſt all forraine attempts: then would the Pope and Spaniard ſurceaſe their plots and practiſes againſt this State, vpon feare of their diſcovery, defection of Catholiques from them, and diſpayre of preuayling. To conecyue, that the intrudors will come furniſhed out of their owne ſufficiency, and ſo ſtand abſolutely vpon their domeſtical and proper ſtrength, not looking to finde the help and ſuccour of a faction amongſt vs, is idle: or to thinke they ſhall bee able to preuayle, notwithstanding the diſcovery
made

made of theyr proiects and attempts, were to hold vs for accessary to our own ruine; in leauing to the inuadors the helpes they attend and hope for, and in sayling to furnish all due meanes on our part for resistance. If then vpon seasonable aduertisement giuen of theyr intended enterprises, we shall disappoynt them of the strength and supplies they expect, and inable our selues in euery respect, with preparations of all natures fitting an honourable and assured defence: they grounding theyr attempt partly vpon our weakenes and defect of preparing, partly vpon hope of a faction and all needfull supplies amongst vs, and finding a frustration of their hopes in this behalfe, will in all probable discourse lay aside theyr thoughts and intents of proceeding agaynst vs. If it shall bee objected that the surcease of attempting aboue mentioned, is already performed on the part of the Pope and the Spanyard: theyr late combination and practise for the conquest of Ireland and Ostend, the present courses held for reconciling vnto the Pope, the directions giuen and secretly executed for winning a party vnto the Infanta, or to the King regnat, will sufficiently

answere and conuince this doubt. But for a further inforcement of the Seculars protestation in this particular of theyr allegiance, and to win credit thereto, it will be auouched, that the auncienter sort of them euer misliked this course, of restoring religion by treason and inuasion. If they alwayes disliked it, why did they not detect it, and so preuent (as much as rested in them) the perill intended to her Maiesty and the State? They answered, *That the respect of theyr common cause, and the hope they had, the politicall Fathers would haue growne more moderate in theyr disseignements against our Soueraigne, moued them to be silent in this behalfe.* Which is in effect, as if they should say, the hope conceyued that theyr sayde disseignements would in the meane tyme haue preuayled, moued them to this silence. VVere they touched with so simple and light a regard of her Maiesties life, that they had rather she should in her person receyue a mortall wound, then themselves vtter a word to preuent it? Is it in the imminent danger of the Church and State, which by theyr disclosing might bee diuerted, a sufficient justification of theyr silence herein, in that they hoped

the contriuers of the perill would haue re-
claymed themselves? If the issue had an-
swered your desires, then would you haue
honoured the Machiauellian Fathers with
a crowne of glory, whome now in shewe
you pursue with the greatest infamies and
indignities. If then in the tyme of so pre-
sent an hazard, you refused (notwithstan-
ding your pretended fidelity and mislike
of the course in hand) to affoord so much
as one syllable from your Priestly lips, for
preseruing the life of your Soueraigne:
there is no probability, that hereafter in
the like case of attempt and hope of suc-
cesse on your side, you reteyning the same
dutifull respect to the Pope and your
common cause, rather in an higher degree
of affection then heretofore, you will fall
to a ready performance of the loyall ser-
uice, whereof you make so often professi-
on. But what is it that drew you to a mis-
like of the practises interteined by the le-
uiticall Fathers, for executing the Popes
sentence? It cannot be the consideration of
any vnlawfulness in them. For howsoeuer
you finde it against the reason of expedi-
ency, that eyther the Pope should excom-
municate, or the catholique subiect exe-
cute

cure the sentence denounced, till the proceeding thereto might be without notable hurt and preiudice: yet you hold both the one and the other to be lawfull. Neyther can it bee the inconuenience and trouble which befell vnto your persons, vpon the issue of the sayd practises, that moued you to detest them. For in the question of aduancing the honour and good of the Romane Church, you hold no account of liberty or life: the glory of your supposed martyrdome, doth weigh more with you then any worldly respect: you are not eyther so vnwise as to esteeme of the resolutions and courses by the euent, or so enamoured with your selues, as to prefer your particular before the generall. Besides the sayd course being not onely warrantable *de iure* in your opinion, but *de facto*, plotted with all politiue foresight, out of due consideration of the meanes, for prosecution and compassing thereof, out of the best intelligence that could bee procured, and with speciall regard to the good of the Seculars: what ground of iust exception can they haue against it? If there were imperfection in the cariage of it: the blame must rest vpon the Actors, and not

vpon

upon the plot. Agayne, whereas the successe of the courses held, became also prejudiciall to the Iesuits, why doe not those Fathers indite Satyrs agaynst the Seculars? Why doe not they who had their part in contriuing of them, discharge their spleene agaynst the Seculars, who had a principall hand in acting them? Or why doe not both Iesuit and Secular, publish their detestation of the Pope, by whose warrant and authority they proceeded, both to the plotting of their courses, and the execution of them? If then the Seculars hatred of Iesuiticall practises, cannot probably grow from the ground and cause pretended by them: it cannot runne in other account then of forgery: and therefore their protesting of shewing loyalty to her Maiesty, in opposing agaynst the sayd practises, must needes receyue the like brand and censure. But let vs graunt vnto them that, whereof they would haue vs to rest perswaded: viz. that the enacting of penall lawes, the restraynt of their persons, and in some the losse of life and goods occasioned by the sayde practises, did draw them to a dislike of the same. First, in this confession they contradict

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them.

themselues: this they pretended dislike being a censuring of the sayde courses for detestable treasons: and so are they styled by them in sundry passages. Now if they partake in nature with treasons: how can they be reputed lawfull? But you allowe them for lawfull: and giue direction when they may bee executed. Secondly, if the sayde inconuenience to your persons and goods, were the principall motiue of your hatred to the sayde courses: then did you approue them considered in themselues, and so far forth as they intended her Maiesties destruction. And this latter would you haue well digested, in that her proceeding agaynst you, was adiudged by you to bee a tyrannous persecution and oppression. You neuer notified your dislike of those courses, till experience acquainted you with the danger of them to your persons: you betooke your selues to your beades, solicited al your Saints, plyed the mumbling of Masses, perswaded others to theyr particular deuotions for the happy successe of the same: and were ready also to bee employed personally in some part of the appoynted seruice. If then the disleignes in question (they being considered

dered in themselves, and for such, as by warrant from the Pope, did intend the advancement of the Sea Apostolique, with the suppression of her Maiesty) were allowed by you: and if the supposed persecution onely, occasioned by the issue of them, moued you to mislike thereof, and to an hatred of her Maiesty, as may appeare by your infamous discourses and libels: what are we to apprehend of your professed allegiance? which growes not from conscience of duty, nor from perswasion of vnlawfulness in the sayd disseignes, nor yet from consideration of the pretended hurts you haue receiued by them.

Hitherto touching that part of the Seculars protestation, which is of allegiance to her Maiesty. Let vs consider the other, which is of detestation to the Spanyard and his tytle. And this also I holde for a meeke disguisement. For neyther hath the Spanyard done any acte, that can iustly incense them agaynst him, neyther is there in the opinion of Catholiques, any so choyse and meete a person, besides, on whom in reason they may rely and builde theyr future hopes. If they object his plots and seuerall inuasions, they were so-

licited by some of theyr owne coate and
professon : and furthered by theyr ad-
uertisements : they were in part for theyr
aduauncement and good : they were war-
ranted by the authority and commission
from the Sea Apostolique : they were as-
sisted not onely with contributions from
the Pope, but with supplies of other qua-
lity. And therefore no ground out of this
obiectiō for theyr hatred to the Spany-
ard : vnlesse they will both hate him, who
was at an extraordinary cost to relieue
and aduaunce them, and likewise detest
the Pope who was in this action a princi-
pall concurrent with him, yea themselues
also who were deeply ingaged in it. If the
feare of his future cruelties doth stirre
this passion against him : they grounde
theyr hatred vpon an incertaintie and ac-
cident: which the Seculars should not doe,
considering the experience they haue had
of his fauourable inclination towards them
in his publike attempts and private cour-
ses : out of which he hath affoorded them
succours and reliefe in theyr distresse and
peregrinations : erected Colleges for their
maintenance: allotted vnto sundry of them
annuall pensions. Neither can their hatred
vpon

upon this originall be in that degree as is pretended. For hauing receiued at his hands sundry demonstrations of his princely fauours, and neuer any disgrace or wrong of note: there cannot be any foundation for so great a feare and hatred of him, as they publish. And shall we thinke that they will without speciall ground and cause shew themselves so ingratefull as to hate him, who hath so often reached his hande of strength and bounty to their helpe? and who concurrerh with them in religion and in purpose to aduance the same? whereas also in the conceit of most Catholikes, he the said Spaniard, as well in regard of his power and oportunitie of meanes, as of his resolution and readines to restore the Popedome amongst vs, is the fittest & sufficientest Prince, on whom to repose for their future hopes and aduancements: in case they abandon him, to whom will they haue recourse? if to any besides him: they incounter the Popes designe and resolved furtherance of the Spanish title: they incurre the daunger of his heavy censure: they runne a course repugnant to their profession and othe of being ordered by him in all cases and actions

tions of this nature. To relie vpon some domesticall competitor, *Dolmans* censure will not permit them, they being not assured either of his abilities or deuotion to the Pope. And as for the Scot: how can they hope for toleration vnder a Prince of his profession, and who hath seene experience in her Maiesty, in himselfe, in other States, of the aduantage and benefit growing from the suppression of Popery and sufferance of the Gospell onely? The law of God therefore, the president of other Princes, the consideration of the perillous inconueniences accompanying the said toleration, will make him a professed aduersary thereto. Seeing then there is rather cause of their loue vnto the Spaniard and dependance on him, then any iust pretext of hatred towards him and his title: I doe conclude that this part also of the protestation in question is to passe in account for a fiction. If therefore this their whole protestation be in the seueral parts thereof vnfound and fraudulent: what can wee iudge their pretended quarrel with the Iesuits to be, other then a plotted and deuised brabble? Which may further be cleared by consideration of the gaine and aduantage

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uantage that will accrew vnto the state of her Maiesty and the Gospell, in case the opposition betwixt them the said Seculars and Iesuits be serious and with a resolute intent to discouer and withstand all practises and attempts intertained against her Highnes Throne and the Religion established by her. For this course of opposition will serue to secure and aduance her imperiall Crowne and the sacred trueth professed within her dominions. But such meanes as are directly and effectually seruiceable to this vse and purpose, will not be imbraced and followed by them, who protest and offer euen vnto death the performance of al dutie and ready seruice for recouery of the Popes interest and soueraine power ouer this Church of England: it being a principle in reason and policy, that no faction or multitude will betray and frustrate the aduancement of that cause, which out of conscience and hope of future benefit it doth affect: so as I may probably conclude, that one thing is pretended, and another intended by them.

Moreouer, whereas they concurre, according to theyr solempne protestation on
this

this behalfe, in the same generall end for the good of the Romish Church: as difference in ends and intentions doth ordinarily divide confederates: so this concurrence will hold them so farre vnited, as that they will not for particular respects expose to perill and ruine the generall cause. For in doing hereof they could not be said to concurre in the same end: so as either the Seculars sayle in this concurrence and ayme, or if they rest constant therein, they wil not prosecute the meanes whereby to ouerthrow the said common end: and therefore not be caried in so violent a course of opposition to the Iesuit, as is pretended.

Besides, it is acknowledged by them that they are resolved to continue in all faythfull obedience to the Pope euen to death, and withal in word and fact to maintaine the honour and authoritie of his sword. If they stand thus affected: it is altogether improbable they will proclaime against the Iesuit a warre of that heate and fury, as shall draw them either to taxe and challenge publikely the Popes indiscretion, his credulitie in matters of information, his rashnes in excommunicating, the inualidity

invalidity of his censures, the insufficiencie of Commissions given to his Legats and ministers: or to contest openly and oppose against him in case of his personall comming into England. For hereby they should wilfully bring *S. Peters* chayre, vnto which they professe all reuerence and duty, and to whose censure they submit all theyr actions, into publike contempt and obloquy; and themselues into an estate of present and exceeding danger, vnlesse his Hollownes should out of his fatherly compassion be pleased to seale them an Indulgence. VWhereas therefore out of the sharpnes of theyr humour and spleene to the Iesuit they haue entred into this course of disgrace and reproch to his Popeship: either they are serious therein: or they do it vpon a presumed dispensation to make it so much the more probable that they are at a deadly contention with the Iesuit. But their often and vnfayned protestations to the contrary, doe apparantly conuince them of not being serious therein. Whereupon I doe inferre it to be done to winne at our hands a beleeefe that theyr quarrell is such as is reported. But it will be sayd, that the Popes haue been abused

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with misinformations, and so drawne to excommunicate her Maiestie and to proceede accordingly. Whereto I answer, that it standeth with no likelihood that so many holy Fathers and Potentates ioyning with them, should not discern the insufficiency of the suggestions presented. *Pius 5. Gregory 13. Xistus 5.* and the King of Spayne, with some other Princes of the same confederacy, receiued from England the best intelligence and direction for the cariage of theyr designs agaynst her Maiestie, that the Catholike Laity or Clergy, Nobles or Gentry, Souldiers or Mariners of the Realme could afford: so as the objected misleading through informations is not likely. And if error herein had bene committed by one of them, the matter being of that consequence it would haue bin reformed by another.

But let vs examine the originall of this their contention, and see whether it will not yeeld some argument whereby to charge them with collusion. In the first *Quodlibet* the Iesuits affecting of sovereignty over the Seculars, is set downe for the true originall and cause of this strife. In other places he imputeth it to the inconueniences

peniences and hurts which ensued vpon the practises held by y^e Iesuites against the State. Touching the superiority affected by the Iesuits: it is straunge it should be the roote of so dangerous a warre, as wherein the Pope himselfe is like in the poynt of his supremacy and in the graund cause of the Catholike Church to receyue a deadly and incurable wounde. It was granted and ordayned by his Holines, aduisedly no doubt and vpon due consideration of the necessity thereof. Could not this respect of the Popes authenrical grant and ordination, be of force to temper and satisfie the Seculars, who professe all durifull obedience and ready submittance of their actions vnto him? If it could not stay their priestly wisedomes from quarrelling and from notifying theyr ambition and pride vnto the world: might it not yet haue retrayned them from proceeding to a contention in so high a degree and of such sequell, as will by discoueries secure the estate of her Maiestie and the Gospell, defeat the hope and cause of the Romane Church, cast reproch vpon the Pope and his authoritie? will they for a matter of private spleene run this desperate course?

Themselves disclaime it : theyr profession of hatred to the Gospell, of theyr vowed indeuours for aduancing the good of their Church, of all reuerence and deuotion to the Pope will testifie the contrarie. If then they runne not this course of ruining their common cause : the sayd contention, touching this degree and the effects thereof, is fayned : and so the sayd affected Soueraigntie no cause of the same. Doth it then take budding and growth from the supposed persecution and oppression inflicted on them, by occasion of the practises and conspiracies which the Iesuits wrought agaynst the State ? The persecution they speake of, which was in truth no other then a iustificable, moderate, and necessary severity in the punishment of detestable treasons, was for prioritie of time before the question of *superstition* ~~heretick~~ *heretick* them : so as either the affecting of Soueraigntie gaue not beginning to theyr pretended contention, or in case it did, then cannot the original thereof be ascribed to the supposed persecution : of which because there hath beene alreadie sufficient speech and prooffe made, that the Seculars hatred to the Iesuit and his courses can haue no just

or probable foundation thereon, I will in-
fist no further in this argument.

To these presumptions of dissimulation
in the sayd contention, may be added the
repugnancy shewed in the *Quilibets* affec-
tion and speech. For were the quarrell of
that nature and in that condition of heate
and reach, as hee would make it, and the
heart of the *Quilibet* of such singlerie and
singlenes, as becommeth the profession of
priesthood: he would not breathe out and
publish repugnancies in the discouerie of
his intentions. He admires her Maiesties
proceedings for gracious and moderate,
yet calleth them an vniust vexation and
heavy persecution: he professeth a perpe-
tuall hatred to the Iesuit, and an infallible
allegeance to her Maiesty, yet he submit-
teth himselfe in this behalfe to be ordered
by the Pope. He professeth all vnfayned
loyaltie and duty to her Maiestie, yet in-
structeth and directeth her subjects when
they may take armes against her: He pro-
fesseth the perfourming of all faithfull ser-
vice to her Maiesty, and yet would for her
ouerthrow rayse a mortall diuision and
warre betwixt her and her louing subjects,
as also betwixt subject and subject: Hee

professeth all carefull indenuors for securing her person and State, yet would he strip and depriue her of the best meanes for her preservation and safetie: He commenderh the ancient Seculars for theyr mislike of treasons agaynst her Maiestie, and yet approoueth theyr concealing of them in the case of imminent daunger to her royall person and Crowne: Hee pretends detecting all Iesuiticall practises agaynst her Highnes and the State, yet labourerh vnder hande a reconciliation of her subiects vnto the Pope: He pretends a kinde conceit and affection towards the Protestants, yet would worke a subuersion of them and their religion: He censurerh for rebels all such as attempted to execute the Popes excommunication, yet alloweth the execution thereof when it may be perfourmed without hurt and losse to the actors: He protesteth his deuotion and imployment of his person with the losse of his life for the aduancement of theyr common cause: and yet offereth her Maiestie his seruice for discouery of the designs and meanes that tend to the said aduancement: He challengeth the Pope for credulous, indiscreete, rash, partiall, and expo-

seth his authority to contempt and oblo-
quie, yet professeth all readines euen to
death, to maintaine the honour and repu-
tation of his holy Fatherhood: He purgeth
the Seculars from the crime of disloyalty
to her Maiestie, yet acknowledgeth their
priuity and allowance of treasons: He
protesteth a perpetuall detestation of the
Spaniard and his title, yet offereth herein
to be ordered by the Pope: He condem-
neth Iesuites for contriuing the treason,
and commendeth the Seculars who acted
it. Whether these and such other repug-
nancies doe not discouer in the *Quilibet* a
double and disguising cariage of himsele
in his *Quodlibets*, I referre to the iudge-
ment of the wise and vnpartiall reader.

Hitherto hath beene shewed that the
contention betwixt the Iesuit and the Se-
cular priest, being of such nature and in
such degree as is pretended, is counterfeit:
it remaines to prooue that in case it be vnu-
laid on their part, yet on the part of the
Superiours and heads of their faction, it is
intertayned out of policie. The reason in-
ducing me to this apprehension is this:

The sayd Superiours and heads being
made acquainted with this contention,
and

and particularly with the whole nature and
carriage thereof, doe either politically in-
tertaine the same, or labour the suppres-
sion thereof: it being cleere, considering
the termes wherein now it is, that it will be
of aduantage or prejudice vnto such theyr
designes as concerne our State: and it be-
ing likewise not vnknowne, that all occur-
rents and matters of moment are caried
and ordered by direction of the sayd Su-
periours: who are so carefull for aduan-
cing the common interest and good of the
Romish Church, as they wil not suffer any
course to proceede that may be an impe-
diment or harre to theyr proiects & prac-
tises in this behalfe. Such is partly their in-
considerate zeale to the Sea Apostolike, or
rather Antichristian Synagogue of Rome,
and partly theyr hatred to our profelsion,
and desire of reuenge vpon many & great
supposed wrongs and annotations offered
by this State vnto them: so as what op-
portunity and aduantage the time or in-
expected accidents shal present for furthe-
rance of theyr proceedings, they are ready
to imbrace it. Vpon consideration where-
of I take it for euident and confessed, that
they will not in an accident of this impor-

tance demeane themselves in the qualitie
 of neutrals or idle spectacles, but according
 to the vse they may make thereof to their
 common cause, they will intertaine it in
 policy, or suppress it. But the suppression
 of the same is not laboured by them. For
 in case it were: then would the sayd diffe-
 rence betwixt them expire and determine.
 If, notwithstanding the endeauour and
 course taken to suppress it, the prosecu-
 tion of the same be continued on the part
 of the Seculars: then the insuppression
 groweth eyther from want of power in
 the Superiours to effect what is meete in
 this case, or from the desperate contumacy
 of the parties who will not be ordred. But
 it is apparant that there is no defect of suf-
 ficient authority and power whereby to
 compell the sayd parties vnto order and
 agreement. And as for the poynt of con-
 tumacy. they doe renounce it, and pub-
 lickly professe an absolute submittance of
 all their actions to the censure and orde-
 ring of the holy Father. I conclude there-
 fore that in truth they labour not to sup-
 presse it. Besides, there is no cause that
 may iustly induce them to stay and end
 the same, as may appeare by this, in that

the cariage of the said quarrell, howsoever preiudiciall in shew to the Catholike cause in regard of the profession made for discoveries, is indeede of speciall aduantage and consequence for aduancing the publike good of the sayd cause. For it holdeth a course of winning fauour and credit to the Seculars, in respect of theyr ancient dislike of treasons, theyr pretended detections, theyr profession of all alleageance to her Maiestie, and of opposing to the Pope himselfe: it soweth discord, and indeuoureth a disunion betwixt her Highnes and her subiects, and betwixt subiect and subiect: it soliciteth a repeale of penall statutes, and a toleration of the publike exercise of Popery. If then the sayd contention bee not suppressed, as appeareth by prosecuting the same in printed pamphlets: and if there be neyther labouring for suppression thereof, nor any iust pretence why it should bee suppressed, but speciall cause why it should be intertayned: I doe hereupon inferre, that it is intertayned by the heads and Commanders of theyr faction, out of a policy dangerous to her Maiesty and the State.

CAP. 4.

That toleration of Popish religion is perswaded by the *Quilibet*, vpon idle and false grounds.

Amongst the meanes which are serviceable to the mayne end aymed at in the *Quodlibets*, Toleration of Popish religion is one which yeeldeth very speciall and assured furtherance thereto: and therefore in foure severall passages cunningly perswaded by the *Quilibet*. Now because the fog and mist of this perswasion standeth betwixt our eye and the light of truth: it shall not be inconuenient, to disperse and remoue the same. Hee doth insinuate, pag. 151. that the Iesuits for sundry particular respects having a vowed and absolute dislike of toleration, will imploy their best endeouours with a brace of thousand pounds to vndermine and crosse all motions in that behalfe. VVherein as they should, in case of theyr serious disaffection thereto, doe a seruice more aduantageable to the state of religion, then agreeable with theyr humours and designements: so there
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being no likelihood of the least opposition in them to the same, we are vpon obseruation made of the disguising vsed by the Seculars herein, iustly occasioned to rayse and improoue our suspition of extraordinary fraud on theyr part. The *Quilibet* forsooth wil not directly and as from himselfe present any motiues in this cause, least hee might seeme to be caried rather with respect to the particular good of the Seculars and theyr faction, then with any due regard to the publike interest of her Maiesty and the State. And therefore to deceiue our eye, and so to winne fauour and approbation with vs, whom hee knoweth to be already incensed agaynst the Iesuits, he pretends y^e toleration is infinitely odious vnto them, and that in hearkening thereto we shal not so much satisfie the Seculars as distast the Iesuites and imneich theyr courses, to the inestimable benefit and security of her Highnes royall Scepter and present gouernment. But let vs weigh the reasons, which hauing drawne the Ignatian Fathers to so extreame an hatred of toleration, as that they preferre in their choise death before the same, may on the contrary induce her Maiesty to appropriate and embrace

embrace it. The first is an effect proceeding from toleration, concluded thus:

What course will dull the spirits of English Catholikes, and disable them for practises and attempts against the State, the same her Maiestie may with good reason approve and embrace.

But toleration is a course that will dull the spirits of English Catholikes, & disable them for practises against the State.

Therefore toleration may with good reason be embraced by her Maiestie.

The proposition is a fallacie, and may not passe without checke. For howsoever her Maiesty may in politike reason wish all popesied persons blunted and dispirited in matters of device and conspiracy against her: yet can she not allow and accept of the course leading thereto, vnlesse she finde it warranted by the law of God, and standing with the publike good and honour of the State. Wherein the course of toleration fayleth, hauing no such ground. For as the doctrine of Rome is in the worship it tendereth vnto the Lord, and in sundrie other particulars of greatest moment opposite to the law of God: so must it needes be euen for that respect of speciall preiudice

dice and dishonour to the State: considering that the prosperitie and glorie of a kingdome proceedeth from intertayning such constitutions and decrees in religion, as God himselfe hath enacted and deliuered. And whereas the sayd doctrine and practise thereof doth priuledge the whole state Ecclesiasticke, agaynst the iudiciall Court of the Magistrate and in the case of ordinary contributions, and doth likewise deny vnto the Prince himselfe an absolute soueraignty within his dominions, rendering him subiect to a forraine power, and reputing him, whensoever hee shall passe vnder the censure of excommunication, a Prince *de facto* only, and not *de iure*: how can her Maiestie without apparant hurt to her honour and state, intertaine the toleration of such a docttine? Besides, the practises of the Romanists being incertayne and defeaseable, whereof her Maiestie (to the praise of Gods power and mercie towards her selfe and her subiects) hath had often experience: it were not sitting with the quality of ordinary wisdom, much lesse with the deepe reach of a Prince to remedy vncertaine and the lesser accidents, by opening free passage to more assured

ured and greater perils. The Assumption likewise must runne in the same account. For how doth it appeare that publike liberty of conscience will make the Romanists vnfit for practises agaynst the State? It cannot bee sayd that they haue in this case attayned vnto theyr end, and will for that regard retire theyr thoughts from all further complots: the sayd libertie being only a step and subordinate meane to the end propounded vnto theyr designs: so as the sayd end remayning vncompassed, theyr desire and inducements to recouer it continuing the same, theyr possibilities greater, theyr distance from it lesse then heretofore, what hope is there they will abandon all care and study of the meanes whereby to come vnto it? The neerer we draw to our long attéded good, the more eager and sensible we are in our appeates thereto: and the more wee doe sharpen and bestirre our conceits for the remouue of all impediments, which may disappoynt our approach and full enioyance of the same. Neyther can it in fauour of the Assumption be alleaged that grief and trouble is inuentiue and stirring: & therefore such as liue vnder it more apt for
practise

practise and attempt. For first it is by accident that it hath this effect, it being of a farre different operation in many natures, which are so altered and deiected by it, as they lay aside all apprehensions of practising theyr deliuerance, specially by meanes indirect and perilous. Secondly, when trouble is accompanied with passions of feare, extreame malice and reuenge, as we finde it in the case of priesthed and Iesuited Romanists, then the eye of the minde and wit beholding as it were through the dimme glasse of the sayd passions such objects as present themselues, must likewise be dimmed and hindred in the sight of them, and consequently fayle in discerning and iudging, if not of the thing it selfe to bee done or omitted, yet of the needfull circumstances of time, place and persons belonging thereto: whereas when the minde is in some condition free from these passions, it is cleere and not dim of sight, mature in deliberation and aduised in execution. Thirdly, these Romanists retayning in theyr hearts, notwithstanding this release from trouble, the true and ancient causes of aptnes and readines to practise agaynst the State, namely an inflamed

inflamed desire of reestablishing the authority of S. Peters chayre, together with the humours of malice and reuenge, which the said toleration agreeably to the nature of the Romish reconciliation & doctrine, will from time to time feede and nourish: how can it be true either that their resting in the condition wherein they are, is the principall cause of theyr practising, or that theyr enlargement from the same will be a meane to disable them in this behalfe?

The second argument to perswade toleration is this:

If vpon grant of toleration there will be no pretext left to traduce in forraine nations her Maisties proceedings against Catholikes for cruell and tyrannicall persecutions: then may it with good reason be allowed and intertayned.

But vpon grant of toleration there will be no pretext left to such purpose.

Therefore toleration may with good reason be allowed and intertayned.

The proposition is a ridiculous fancy of an idle brayne. For to intertayne and establish toleration of Poperie, that there might bee no pretext left to slander her Maiesties proceedings, were to cure an vl-

cer by admitting a gangrene, and to remedie a scratch of a pin by a potion of poyson. If we compare the slanderous reports vented out agaynst the State with the toleration solicited, and diligently consider as on the one part the authors of the sayd reports, the insufficient ground of them, of and the little measure of prejudice growne thereby to the honour of her Maiestie, so on the other side the inevitable dishonor, daunger and mischief of the sayd toleration: we shall easily discern that the former is not worthy of the least regard with vs, when there is question of the latter. It is an admonition no lesse wise then ancient, that in matters of meane importance, *Nou sunt ponendi rumores ante salutem*: much lesse therefore in the case of a kingdome, and such as concernes not only the scepter of a Prince on earth, but the glory of the immortal God: from the advancement whereof no respect of perill or obloquy ought to withdraw a Christian Magistrate. If it be replied that the said reports, how lightly soeuer we value them, haue wounded the honour and reputation of the State: to omit the disbeleefe and contradiction they haue encountred amongst

mongst all forrayne States and persons, who are not caried with partiality or passion agaynst vs. it is cleere that her Maiesties proceedings agaynst the Romanists, cannot in equity receiue blemish or stayne therby, vnlesse it appeare by sound prooffe that they haue been vniust oppressions or tyrannous persecutions, and not moderate and iustifiable punishments vpon offences of treason. They exclaime in Courts of Princes, and blaze through all parts of Christendome by theyr malicious libels, that they indure a most barbarous and extreame persecution for religion: and this Iesuiticall *Quilibet*, howsoeuer he seemeth elsewhere to admire her Maiesties clemencie and equity in her proceedings, being rapt into a wonder that (the occasions and circumstance of their offences considered) any Romanist should bee left alive, doth notwithstanding exceedingly deprauē the honourable iustice of the State, calling it an iniust vexation, & vaunting that numbers of theyr faction haue dyed of late yeeres amongst vs in the glorious condition of Martyrs. For disproofe whereof, and in iustification of the proceeding held agaynst them, I will by way of a pertinent

and allowable digression, present to the graue consideration of all wise and vnpartiall men this brieue dispute:

If the Romanists suffer for the true and Catholike religion, the religion for which they suffer is grounded vpon and warranted by the word of God.

But the religion for which they suffer is not grounded vpon and warranted by the law of God.

Therefore the Romanists suffer not for the true and Catholike religion: and consequently are no Martyrs.

The proposition is free from all iust exception: the whole scruple is touching the Assumption, which is cleered thus:

No religion in the articles thereof grounded vpon and warranted by the word of God, is treason against the lawfull authoritie and state of a prince. For in case such religion were treason: then inuolued God be repugnant to himselfe, and maintaine in his word a direct opposition betwixt his owne ordinance, which is the lawfull authoritie of Princes, and the articles of doctrine deliuered in his sayd word.

But the popish religion is in the articles thereof,

thereof, for which the Romanists suffer,
treason against the lawfull authoritie and
state of a prince.

Therefore the popish religion in the articles
therof for which they suffer, is not ground-
ed vpon and warranted by the word of
God.

For prooffe of the Assumption in this
latter syllogisme, it must bee remembred
that the Popes excommunication or bull
is with them a matter of religion: and that
they doe in generall acknowledge the same
for a lawfull and iust censure, and likewise
themselues bound to see the contents
thereof executed in case of his commaun-
dement And whereas in particular the said
bull doth import and declare his Pope-
ships soueraignty aboue her Maiestie, by
vertue whereof he proceedes agaynst her,
the ground of his proceeding, namely her
defection from the Romane faith, his de-
priuing her from the Crowne imperiall of
this Realme, his discharging her subiects
from all alleageance vnto her, his charging
them to disobey her and her lawes: here-
upon our English Romanists out of a per-
suasion of an erroneous and misguided
conscience, carying them according to di-
rection.

rection giuen in that behalfe to an execution of y sayd censure, haue taken boldnes to auouch their immunity and exemption from her Maiesties power ouer persons & causes ecclesiastick, to repure and adiudge her for an heretike, to deny her to be the lawfull Queene of England, being in theyr iudgement iustly depriued of all such regal title and dignity, to hold themselves absolutely discharged from al duty and subiection to her and her lawes, to reconcile and withdraw whom they could from allegiance to her Maiestie vnto the obedience of a forraine Potentate, thereby to fit and prepare them for courses of alteration, to plot and practise the destruction of her royall person, to sollicite both domesticks and strangers to take armes for her deposition, to allow and iustifie home insurrections, and the Popes hostile proceedings in warre against her, to give intertainment, comfort and aduice to such whose hand is in conspiracies and attempts for subuersion of the State, to indite and disperse seditious writings, whereby to rayse all contempt to her Maiestie, and all reuerent estimation and respect to the Popes bull. Now out of this, which is here set downe, I deduce

deduce this conclusion, which is a confirmation of the assumption in question:

The actions above mentioned for the execution of the sayd bull, are treasons against the lawfull authoritie of her Maiestie and the State.

The articles of popish religion, for which the Romanists suffer, are the actions above mentioned for the execution of the sayd bull.

Therefore the articles of popish religion, for which the Romanists suffer, are treasons against the lawfull authoritie of her Maiestie and the State.

The proposition being the expresse letter and text of the law, falles not within the compasse of controulement: vnlesse it be auerred that the royall authoritie of her Maiestie is vsurped and vnlawfull, as some of the Priestly and Jesuiticall progenie haue not blushed to publish, taking for warrant of this theyr treasonable assertion the sayd bull of Pius 3. and his successors. In refutation wherof, though vnworthy of answer, we may alleage what the Quiliber in this question of her Maiesties in deprived and lawfull authoritie, hath from such his authors as are of note and account with

with the Church of Rome, received and set downe, viz. that Princes cannot be removed from their scepters *propter defectum a sede*: pag. 250. Item 293. where hee hath laboured to yeeld an ample demonstration hereof, agreeably to that maxim of reason and law: *Cuius est imperium adimere, eiusdem est conferre*. But the Pope hath no warrant either from the law of God, or the particular lawes of this State to conferre, and bestow the Crowne of England. Therefore it resteth not in him to transferre it from that most princelie and sacred head, on which it is inuested and seated by God himselfe, according to the right of succession by bloud and inheritance established by the lawes and statutes of this land. Were it not a labour needles in so cleere & sunneshine of truth, I would further in-CA upon the illustration thereof.

The assumption is a matter of authenticall record in such Courts of iustice where the Romanists have iudicially receyved triall and sentence: and sundry of them have vnder theyr hands, as may yet appeare, confessed the actions and disloyalties charged vpon them. Neither is it now

a com-

a competent and iustifiable plea in behalfe
of the condemned Seminaries, to affirme
the proceeding agaynst them to bee for
matter of Religion and conscience; when
the politike lawes of the State, agreeable
with the holy ordinances of the Lord, doe
finde such Religion to be treason, and cen-
sure such conscience for a disloyalty in
judgement and affection. And were the
above named actions, which are warranted
by the sayd bull, of the nature and quality
that is pretended: then would therence
be a confusion of matter ciuill with spirituall:
whereas both diuine and humane reason
hath neuer distinguished berwixt them:
holding that for matter of Religion and
law, which being prescribed in the first
table is a part of Gods worship, and di-
rectly regardeth a future life: and that for
ciuill, which being commanded in the
second, is not originally, and in it selfe a
part of Gods spirituall worship, but may
concerne the same and the life to come,
by consequent and interposition of some
third thing. And therefore the sayd bull,
in farre as it importeth the deposition of
Princes from theyr regalities, being in
every particular article and action leading

thereto, a direction for matters of this worlde, enioyned or prohibited in the second table, and not communicating in nature with the spirituall service of the Lord, cannot fall vnder the account of a matter spirituall and of fayth. And so the poynt of Supremacy being no part of the worship required in the first table, but a soueraigne power deliuered vnto Princes from the second, to see the sayde worship accordingly performed, must not bee reputed for other then a temporall and politique royalty or soueraignty. It is true, that by consequent, and in regard of the thing considered by direction from the same, it doe concerne fayth and Religion: but it is not employment in any function or office Ecclesiasticke. For had it been of other then of a ciuill consideration: the religion of Kings of Iuda would haue forborne intermedling in the same, as a matter not compatible with theyr callings.

The summe therefore of this latter argument is this:

Matters of Religion and fayth, are part of Gods spirituall worship, and prescribed in the first table.

But the articles and actions for which
Roman

to beware of Secular Priests. 119

Romanists suffer, are not parts of Gods
spirituall worship, and prescribed in the
first table.

Therefore the articles and actions for which
the Romanists suffer, are not matters of
Religion and fayth.

The Assumption may receyue prooffe
hereby:

Matters of this world, and which concerne
obedience or disobedience to princes,
commanded or forbidden in the second
table, are not parts of Gods worship pre-
scribed in the first.

But the articles and actions for which the
Romanists suffer, are matters of this
world, and which concerne obedience or
disobedience to princes, commanded or
forbidden in the second table.

Therefore the articles and actions for which
the Romanists suffer, are not partes of
Gods worship prescribed in the first:
and consequently no matters of Reli-
gion and fayth: and so the sayd Roma-
nists no Martyrs, but Traytors iustly
executed.

Thus much of the second argument,
and of the persecution implied therein, and

charged vpon the State by the Quiliber, though indirectly.

The third not vsutable with the second, is of this sort

Vpon the grant of toleration, the Iesuits can haue no cause to publish and invade England for the murcery of all faction and warre amongst the potentates of the world.

Therefore her Maiesty may with good reason admit and intertaine the sayde toleration.

First, touching the antecedent, we cannot passe our allowance thereof. For if the reiection of Popery from amongst vs were the motiue on theyr part for deliuering a slander of this nature agaynst the State: then the same Popery, notwithstanding the admittance of toleration, standing reietted and disclaymed, as yet some remarkeable degree by the lawes of the land, and the publique profelssion of her Maiesty, and the best part of her subjects the Iesuits will proportionably, and with respect to the degree of disgrace continued vpon theyr religion, continew likewise theyr course of slaundersing in this behalfe

For they being resolved, as the *Quilibet* reporteth of them, eyther to haue a perfit and entire reformation or none at all, will not bee induced through the graunt of toleration, to an absolute surcease of theyr defaming and malicious tongue. Besides, this surcease being altogether vncertaine and accidentary: it cannot be in policy a sufficient ground for the embracing of so important a matter as is in question. But if the publishing of the reproch here mentioned, and the occasion of offering vnto the State so great a wrong, hath originally proceeded eyther from the humor of malice and hatred conceyued agaynst the truth wee professe, or from some discontentment, in that others haue found grace and preferment before them: then what likelihood is there, that (while they shall in theyr hearts entertayne and feede the very spring of this odious proceeding held by them, which no toleration is of force to dam and stoppe) they will retyre theyr tongue or penne to a course of silence herein?

But let vs suppose a truth in the antecedent: yet the consequence deduced thereon, is fond and vnworthy of regard.

For were it an acte answerable to the will
 dome of so renowned a Prince as her
 Maiesty, by admitting toleration, to pre-
 fer the staye or prevention of a slander
 before the glory of Christ, the safety of
 her person, and the publique good of her
 most affectionate subiects? or in case po-
 licy could allowe the redressing of a light
 and vncertaine distemper in the body po-
 litique, by a wound in the heart, were it
 not yet exceedingly offensive and against
 sense, to commit euill in an high degree,
 and of a perillous issue, that some meane
 and slender good may grow thereof? For
 the good yeelded to the State, from the
 silence of a few seditious Fugitives, what is
 it in respect of the mischiefes accompa-
 ning toleration?

The fourth argument followeth:

*What course will bee a meane to stay all
 Catholique potentates from hostile at-
 tempts against the Realme, the same her
 Maiestie should in politique reason al-
 low and imbrace.*

*But toleration will be a course and meane
 to staye all Catholique potentates from
 hostile attemptss against the Realme.*

*Therefore her Maiesty should in politique
 reason*

not reason allow and embrace it.

As agaynst some part of his sophistry already presented vnto vs, so agaynst the proposition of this syllogisme, I must alleage these two maxims: the one, *Non est faciendum malum vt inde preueniat bonum*: the other, *ex periculis minus eligendum*. Now in the case proposed, toleration for the free exercise of idolatry, and for publication of doctrines, whereby to displace and remooue Christ Iesus from amongst vs, being a capitall sinne, and in an high degree of treason agaynst the maiesty of God, and being likewise a course of more certayne perils, then in reason the hostile attempts of Catholique potentates can be: (which in that theyr carriage is open, and such whereof good intelligence may bee had, are preuentable, whereas toleration proceeding with shew of holines and duty to God and her Maiesty, may by secret and unexpected practises, without suspicion taken of them surprise the State) the sayd toleration ought not vppon any such regard of preuenting forraigne inuasion, to receyue place and entertaynement with vs: weighing with all the often experience her Maiesty hath had of Gods mighty protection,

protection, and manifold blessings vpon
her selfe and her people, during this whole
tyme of her resolute and most Princely
opposition thereto, which consideration
may be a worthy inducement to so worthy
and vmatchable a Princeesse of remayning
Semper eadem.

Concerning the Assumption, that also is
not to find credit with vs. For it is not re-
ligion that hath imbarcked them in courses
of hostility agaynst this land (I deny not
but it hath serued in part for a pretext) but
they haue beene drawne thereto, by the
violent humors, partly of ambitious as-
pyres to a monarchy, partly of malice and
reuenge vppon supposed indignities, and
partly of securing theyr owne greatnes by
impeaching theyr neighbours: so as if the
trew groundes of theyr enterprising a-
gaynst vs haue beene such as are mentio-
ned, and not the cause of religion: why
should we thinke that the graunt of popish
religion, which concerneth not the sayde
potentates more, then the establishment
of the Gospell within theyr dominions
concerneth her Maiesty, will bee of such
regard with them, as to move them to a
surcease of hostility? They are not eyther
so

so vnwise or so heat in deuotion, as for the
 pleasuring of English Fugitiues and some
 our domesticall malcontents, to enter a
 course of infinit charge to themselves, of
 bloud and destruction to theyr subiects, of
 perpetuall quarrell with theyr neighbours,
 of priuation of trafficke, of ielousie and
 enuy abroad, of discontentments and mu-
 tinies at home. Howsoever they pretend
 an honourable care of restoring Religion:
 they will (notwithstanding a toleration
 admitted therof) neuer grow to peaceable
 termes and capitulations of vnseyned a-
 mity with this State, vntill they eyther re-
 ceyue satisfaction in the respects which
 first drew them to armes, or be compelled
 thereto through some extraordinary ne-
 cessity and disability. But let vs suppose
 with the *Quilibet* the cause of Religion to
 bee the ground of theyr hostile procee-
 dings: shall we conceyue that they will in-
 gage themselves in a warre for toleration,
 and will attempt nothing for an absolute
 and perfitt reformation? It is this latter and
 not the former, that is in speciall regarde
 with them, if in this behalfe they haue been
 led at all with apprehensions of Religion.
 Hauiug therefore in the case of toleration,

Q I

not

not attayned to theyr disseignements, we cannot with probabily thinke of any readines on theyr part, to a surcease of hostility : but they will continew the same, eyther publikely as before, or secretly by way of indirect practises : the oportunity and meanes for interteyning whereof, the sayd toleration will fitly minister and supply vnto them.

The fift reason to perswade toleration is this :

Vpon graunt of toleration, the platforme for establisbing the Iesuits monarchy ouer the whole world would bee frustrated.

Her Maiestie therefore may with good reason embrace it.

Here first, the Antecedent doth suppose the Iesuits in so deepe a melancholy, as to dreame of a Monarchy, not ouer the parts of Europe only, but ouer the whole globe of the earrh : which is altogether improbable, considering the reputation they carry for wisdome and discretion. Secondly, the compassing of such a monarchy, is a meere impossibility, and therefore the reason taken from thence of no force to perswade. Thirdly, in case it were a matter possible:

possible: yet would there fall out so many yeeres betwixt the platforme and the reall existence thereof, as that wee should not need for feare of the same to shew the Seculars the least curtesie, much lesse runne a course of speciall dishonour and preiudice. Fourthly, if the possibility thereof were such, as the erection of it amongst vs were not otherwise impeachable then by admittance of the sayd toleration: yet for as much as the mayne end of toleration aymed at within her Maiesties dominions, is one and the same with the scope and drift of the Iesuits, viz. the reestablishment of Antichristianity with the subuersion of the Gospell and the State: for the effecting whereof, the course in question would bee a fit and serviceable instrument to the Iesuit: it were no lesse apprehensie to intertaine toleration vpon any such respect and ground, then for preuenting the miscarriage of a ship to layle from *Scilla* to *Charibdis*.

But what confirmation hath the *Quilibet* yeelded to the sayd Antecedent? If it be not of better strength then the inference depending thereon, it is not answerable to the credit of his reuerend priesthood. Such as I finde it shall be presented

to examination. In this manner then hee
disputeth :

*What course will be a meane for establis-
ing Catholike Bishops in England, the
same will frustrate the platforme of the
Iesuiticall Monarchy.*

*But toleration will be a meane for establis-
ing Catholike Bishops in England.*

*Toleration therefore will frustrate the sayd
platforme.*

Were he not a Secular Priest, that is, a
professed enemy to the Gospell and the
present government : I should thinke hee
did in this argument collude and betray
the cause he hath in hand. For if toleration
draw with it into allowance within the
Realme the office and iurisdiction of Po-
pish Bishops : then as the authority and
commission of the most reuerend Fathers
and worthy Prelates of this Church will
grow short and limited, they being not to
deale with persons and causes subiect to
this new Romish Court and Hierarchy :
so likewise will there ensue an vn-
sufferable incroachment vpon her Ma-
iesties scepter and soueraignty : these
new Bishops being to represent and
supply the person and office of the
Pope, in all such affayres as
shall

shall concerne his supremacy. But let vs examine the *Quilibets* reason. The proposition we may iustly deny. For if the Bishops established, be Iesuited in affection, or otherwise commaunded by the Pope rather to giue furtherance then any impediment to the sayd platforme: then can it not be true that such course will furstrate the designes of Iesuits in this behalfe, and interrupt all dependency vppon them, as will serue for erection of a Popish prelacie.

The sixt motiue for toleration, whereto I will adde that which hee setteth downe for the eleuenth, hath this conclusion:

What course will be a meane to discover all malicious deuices, plots and conspiracies agaynst her Maiestie and the State, the same she should in reason admit and imbrace.

But toleration will be a meane to discover all malicious deuices and plots agaynst her Maiestie and the State.

Toleration therefore should her Maiestie in reason admit and imbrace.

Hee cannot with any arte so colour the Proposition, but that the fraude thereof will forthwith appeare, if we shall examine

it by the square or rule of the maxims above remembred. For if wee may not walke in the trayne of sinne and disobedience to God, that thereby some aduantage may grow vnto vs in our particular: and further, if it be a grosse error in policy for the preuention of an accidentary perill, to make choyse of a certaine mischief: then cannot her Maiesty, for the stay of proiects and confederacies (they being incertayne for theyr birth and cariage, as also liable to disappoyntment by the gracious prouidence of the Almighty, and such politique meanes, as haue formerly in like cases been vsed) allow intertaynement and place to toleration.

Neyther is there lesse deceit offered vs in the Assumption. For if the free exercise of Popery will double in Romanists, theyr alleageance and deuotion to the Pope, trebble theyr derestation to our Religion, nourish and rayse theyr desires of a full and entire reestablishment, that they may be in theyr professions and estates secured agaynst all daungers of future alteration: how can it be probable that they will, contrary to the approbation of theyr conscience, and preiudicially to the publike good

good of theyr Church and theyr private intereſts, tender ſuch aduertifements and diſcoueries as is pretended? Theyr exerciſes of religion being of the quality and operation as is remembred: will they, the more they malice vs and our profeſſion, be ſo much the more ready to doe offices of extraordinary benefit and aduauntage to vs and it? Will they, the more they loue theyr religion and honour the Pope, ſo much the more indeauour to frustrate the aduauncement both of the one and the other? And will they, hauing as it were, gayned the wall and places of ſpeciall ſtrength, in the ſiege of our Ieruſalem, ſound the retraite and proceede no further? If the Marchant or Marriner ſhould tell vs, that after a long and tedious Navigation, being within ken of the port wiſhed for, hee would reſt ſatiſſied with the ſight of the ſame a farre off, and ſo lay aſide all purpoſe, and croſſe all meanes of attayning thereto: wee could not belecue him, nor conceyue him to be ſo phranticke and ſenſeles in his apprehenſions. The like opinion wee are to haue of the Seculars in this tale they propound vnto vs, of diſcouering practiſes and conſpiracies.

Befides,

Besides, it being supposed that the Seculars and others so affected as they are, will be ready to doe seruice to the State in this poynt of discovery: yet can they performe no more herein, then is answerable to theyr intelligence: so as if they are too short in knowledge of disseignements (as needes they must, it being certayne, that vppon notice of theyr disposition in this behalfe, they shall not be made acquainted with any plot or practise of moment) what reason hath her Maiesty to allowe toleration in regard of an aduauntage, which she shall not receyue thereby?

The seventh inducement is of this kinde:

What course will be a meane to prevent the rebelling of English Romanists, vpon promise and hope of preferments vnder a forraine Prince, the same her Maiesty may allowe and imbrace.

But toleration will be a meane to prevent the rebelling of English Romanists, vpon promise and hope of preferments vnder a forraine Prince.

Therefore her Maiesty may allowe and imbrace it.

The Proposition hauing the same defect

fect and imperfection that hath beene observed in others aboue set downe, is to receyue the like answer. For wee may not for the respect of any good, publique or particular, attempt ought that is offensive to the highest Maiesty : neyther must we in the case of daungers, remedy an vncertaine perill, by another that is assured and of equall hurt and mischief.

The Assumption, least wee should censure it for an vntruth, is thus demonstrated by him :

A League being made with sorraine Princes, French and Spanisb, English-Romanists can haue no hope of preferments vnder them within England.

But vpon the graunt of toleration, there will follow a League with the sayd sorraine Princes.

Therefore vpon the graunt of toleration, English Romanists can haue no hope of preferments vnder them within England.

I may iustly dissent from the Quilibet, touching the proposition. For whereas Popish Princes hold all confederations no further obligatory, then may stand with the aduancement of theyr particular designs:

seignes: and doe finde also the violation of them dispensable by the Pope, in cases importing the interest of the Romish Church: why may not the English Romanists, (considering withall the variety of occurrents and causes drawing Princes to faction and diuision) attend a disunion of the sayde confederats, and so bee caried into hopes of preferments vnder them, in case they preuayle in theyr attempts? Now concerning the Assumption of this latter conclusion: how doth it appeare, that vpon graunt of toleration, there will ensue a League with forraine Princes? If hee could make it cleere, that the trew ground of theyr hostile proceedings agaynst the State, were in that hitherto toleration hath not beene condescended vnto: I would approue his Assumption. But it hath beene already declared, that other respects, and not this in question, haue drawne forrayne potentates to these attempts of hostility: and therefore no probability, the sayd respects continuing, of any confederation to ensue vpon the onely regard of the sayde graunt. Further, why should wee not rather apprehend, that vpon our deniall to yeeld vnto a perfit and entire reformation pretended

pretended to bee sought by them in theyr courses of inuasion, they will refuse to growe to any capitulation and tearmes of alliance and peace with vs?

The eyght argument, is to this effect:

If toleration will cut off in English Romanists two bloudie practises, the one for her Maiesties death, the other for the aduancement of some Competitor: then may her Maiesty with good reason allow the same.

But toleration will cut off the sayd two bloudie practises.

Therefore her Maiestie may with good reason allow it.

Toleration concurring with all other Iesuiticall practises and attempts agaynst her Maiesty, in the mayne drift and issue, which these Priesting perswaders thereof, propound vnto themselves: I must giue such answere to the Proposition of this syllogisme, as is formerly made to others of the same mould: out of which hee would fashion a speciall poynt of wisdom for prevention of perils: it being according to the trayne of his perswasion in this behalfe, no meane policy for auoyding our perishing in some other part of the Sea, to

runne' a course over the *Goodwin Sands*.
For so should we doe in the admittance of
toleration, thereby to preuent other practises
of daunger.

To the Assumption hee hath yeelded
this prooffe :

*What course will frustrate and waste all
hopes and thoughts of alteration, the
same will cut off the sayd two bloudie
practises.*

*But toleration will frustrate and waste all
hopes and thoughts of alteration. For
the Romanists being freed from trouble,
all disloyall apprehensions and affec-
tions will cease in them.*

*Therefore toleration will cut off the said two
bloudy practises.*

Hee doth so reason in the first sentence
of this syllogisme, as if the sayde practises
had originally proceeded from the desire
of alteration in religion, and had reference
onely thereto, as to theyr mayne ende:
which being vnttrue in sundry of them,
which had for theyr principall ground, in
the chiefe authors and contriuers, eyther
malice and reuenge, or the humour of
ambition for growing to an higher pitch
of greatnes, or some respect for securing
theyr

theyr states, by casting this flourishing Realme into confusion and combustion: it is likewise vntrew, that the sayd practises will determine vppon the expiring and vanishing of the thoughts and hopes that tend to alteration. The second sentence also here set downe doth carry with it an euident vntruth. For hauing not attayned vnto theyr end by the grant of toleration: it is not freedome from trouble that will free theyr minds from thoughts and hopes of compassing it. They will no more rest satisfied in this behalfe, then a traueller, who hauing passed the one halfe of his way, wil not lay aside his hope and meanes of gayning the end of his iourney. The *Quilibet* affirmeth pag. 232. that euery man is bound to propagate and establishe the religion he is of to the vttermost of his power. The Romanists therefore employing themselves with all care and diligence for the aduancement of the publike cause of theyr Church, some in one course of seruice, some in another, cannot but hope for such successe of theyr indeuours, as shal both ruine the State of the Gospell, and restore vnto the Pope his vsurped heretofore and now challenged soueraignty a-

mongst vs. And can they hope for this issue of the toleration allowed them, and yet not hope for alteration? Further he saith, pag. 152. that many good Catholikes are loyall subiects, who yet will not reueale any vnnaturall and monstrous conspiracies agaynst her Maiestie. To omit his reasonable description of a loyall subiect: Can the Romanists stand thus affected in the case of a most barbarous conspiracy against her Highnes royal person and scepter, and yet not conceiue hopes and thoughts touching a chaunge? If they find fauour, they will in the opiniō of the *Quilibet* renounce all wishes and cogitations of this kind. Being then scanted in theyr proportion of grace from her Maiestie, they will returne vnto them. Further, if wee consider the quality of the doctrines and multiplicity of Iesuiticall instructions, they are in this seed time of toleration to sow and disperse in each Prouince, City, Village, and corner of this kingdom: and shall withall remember that they are to proceede in this husbandrie according to direction from the Pope and his subordinate officers: we shall then easily discern, that as some fundamentall poynts of theyr Romish doctrine

or

or capitall treasons agaynst her Maiesty *are*
and this State, so howsoever they pretend
a disclayming of the sayde hopes and
thoughts, they labour notwithstanding
and attend no other euent then an absolute
alteration of the present religion and go-
uernment.

The ninth argument.

*What course will stay the combining of the
English Romanists with the Spanyard,
in case of his attempts against England,
the same her Maiestie may with good
reason allow and intertaine.*

*But toleration is a course that will stay the
combining of them with the Spanyard,
in case of his attempts agaynst England.
Therefore toleration may with good reason
be intertayned by her Maiestie.*

Touching the proposition: first the
readines he supposeth in the English to as-
sist the Spanyard in his sayd attempts, is a
matter improbable: considering that resti-
tution of Religion, which must be the
ground of this readines, is not the scope
and end the Spanyard herein propoun-
deth vnto himself, as may hereby appeare.
For what should moue him to vndertake
a service of this nature, whereto he stands

no more bound, then her Maiestie to the planting of y^e Gospel in Spayne? Is it any spirit of zeale to the glory of Christ? An vnlikly affection in a Prince trayned vp in pleasures, so little regarding the extirpation of Atheisme, and morall enormities within his owne kingdomes, serued also by such who measure religion by the line of policie. Is it any direction or perswasion from the Pope? He is not so base as to be employed as a vassall and instrument at the appetite of a Priest. Is it the importunate solicitation of our English and a compassionate regarde of them? It is neither zeale in himselfe, nor instigation of the Pope, nor any respect to fugitiues, or to the supposed distresse of others of theyr faction, that can draw a Prince of his wisdom to an enterprise of such difficultie and streames of bloud, of so vnmeasurable expence, of so infinit hatred and quarrel, of so little aduantage to his particular. For hauing performed rhe restitution intended, what hath he gayned thereby? If you say a kingdom, or the spoyle of a rich and furnished Countrey, with a disabling of vs to impeach him in his estate, or the benefit of confederation and alliance agaynst his enemies,

enemies, or a reuenge of the dishonors and iniuries offered him : the answere is friuolous and importing the end of this action to bee other then the restitution of Religion: whereto only if he directed the ayme of his attempts, hauing compassed his designe, hee is answerably thereto to retyre his forces from hence. But let vs graunt that he intendeth the restoring of Popery: as I thinke hee doth accidentally and by a collaterall intent : it being credible that hauing seized vpon the imperiall Crowne and soueraignty of this kingdome, he will erect, as *Ieroboam* did, certaine golden calues, whereby to draw the people from all thoughts of the Lords house in Iuda. Yet may we iustly presume, that (his principall disseigne, being to satisfie his ambition in the scepter, and his malice in reuenge) the due consideration of the infinite, both publique and priuat indignities and calamities that will accompany the Spanyards attempt in this behalfe, will re-
straine the better and wiser sort from com-
bining with him. They will call to minde
the experience and records of his proceed-
ings elsewhere : and apprehend they can-

not receiue better measure from him, then the Portingals in theyr cities and villages, the Italians in Millan and Naples, the Netherlanders in the Low Countries. They will remember the speech of the Duke of Medina: and thereupon conceyue that he will not bring with him, an eye to discerne betwixt a Papist and a Protestant. They cannot but reteyne in theyr conscience some remorse of duety to theyr Soueraigne, some sparkes of piety to theyr native Countrey, some feare of insolency and oppresion to bee offered on the part of the Spanyard. They will weigh with themselues, that a stranger, and the same Spanyard, cannot be caried with that tender affection towards them, as her Maiesty theyr naturall Prince: vnder whose gracious and sweete gouernement they may enioy the priuat liberty of theyr conscience, the comfort of Wife and Children, the solace of their houses, lands, and goods, the entercourse of kindenesse with theyr friendes, and all priuiledges of a Subiect vppon theyr outward conformity to her Highnesse lawes: whereas, in case they fall vnder the authority and scepter of the

Spanyard, howsoever they may happely be allowed the publique and free exercise of that idolatrous Masse, yet must they be content to lye exposed in themselves, in the persons of theyr Wiues and Children, in theyr houses, lands and goods, to the vnbridled appetite and villany of euery *Domin Diego*. They will then finde that departing from her Maiesty to the Spanyard, they haue exchanged a *Salomon* for a *Rehoboam*: whose little finger will exceede in weight, the whole strength of her Maiesties body. I doubt not, but these and other like regards will bee to all English Romanists, no meane inducements for restraining them from all correspondence with the Spanyard in his enterprise agaynst this State, at least during her Maiesties life.

But let vs with the *Quilibet* suppose in the English Catholiques, a readines to ioyne with the Spanyard in his sayde attempt. Should her Maiesty, for preventing thereof, intertayne toleration? First, why rather at this present then heretofore? Are not her meanes for an honorable resistance in a most worthy cause,

agaynst an vnprincipely and irreligious attempt, as great and accomplished as formerly they haue been? Are not her people as many, faithfull, and valiant? Is not the prouidence and fauour of God the same towards her? Secondly, are there not besides toleration, other as effectuell and sufficient meanes to disappoynt theyr cōcurrence with him in this so vniust an action? Thirdly, is not toleration as ready an addresse and instrument for the reestablisshing of Popery as the Spanyards attempt? in admitting whereof, thereby to preuent all confederation with him, what should her Maiestie else doe, then amongst different wayes to the vtter desolation of her kingdome, make choyse of that which will soonest direct & bring her vnto the same? wherein she should also proceede disagreeably to the law of God by committing a sinfull act, that some good may grow thereby. Hitherto of the *Quilibets* supposition and consequence included in the proposition of this latter syllogisme.

In the Assumption also he offereth vnto vs an abuse. For toleration is no more fit a remedy agaynst the combination of the
English

English Romanists with the Spanyard in the case of his sayd attempt, then is a large proportion of the noblest wine agaynst a burning feauer. Such is the nature of theyr religion : such the drift of popish reconciliation : such are the courses they holde to intertayne theyr friends in the hopes of perfit reformation : and so to fashion and prepare them for all oportunities that shal bee presented to that purpose. I cannot compare toleration more aptly then to a protection granted to the Irish rebell. For as hee doth vnder the countenance and commodity of this protection repayre vnto the principall townes and places of his acquaintance, where hee both giueth and findeth encouragements to obstinate himselfe and others in a rebellious disposition, with directions for performance of seruice agaynst the State : and where likewise hee receybeth intelligence as well of all resolutions and proceedings on our part, as of the meanes and abilities thereto, together with a supply of his particular defects and wants of victuall, money, munitions : and being thus furnished in euery respect, doth immediatly renounce the benefit of his

protection, and imploy himselfe and his followers in courses of treason and rebellion: So vpon graunt and opportunity of the sayde toleration, the Romanists will boldly visit each Prouince, City, and corner of the Realme, where ministring to others, and mutually receyuing from them some heate of encouragement they will bestow theyr best endeouours in the service of reconcilment vnto the Pope, in raising to an higher degree the hatred already conceyued agaynst our profession, in clearing the doctrine and obligatory power of Popish bulls and censures, in procuring intelligence in Court and countrie, in giuing and taking directions when and how to proceede in all seruices for the Romish Church, in supplying themselves with abilities and furnitures of each sort and nature: So as the time of toleration will not prooue other then, partly a seede time as well of hopes and desires to haue an entire reestablishment of the Popes soueraignty amongst vs, as of sundry projects tending thereto, and partly also a meane of speciall aduantage whereby to fortifie theyr side, and to inable it for the execution of the
sayd

sayd proiects. But for that the Assumption may seeme questionable and doubtfull, the Quiliber yeeldeth it this light:

If there be no excommunication against refusal of combining with the Spaniard, the English Romanists will not combine with him.

But vpon graunt of toleration there will not be any new or old excommunication to that purpose.

Therefore vpon grant of toleration the English Romanists will not combine with him.

Albeit the proposition be subiect to question: yet shall it at this time passe for a probability. But the Assumption may not finde the like fauour. For who should hinder the procuring of a new and formall excommunication to that effect, or an absolute repeale of the old? Are the Seculars in greater credit and grace with the Pope then eyther the Iesuite or the King of Spayne, who is specially interested in the cause? Will the Pope in so great a likelihood and oportunitie of preuailing against our religion, and aduancing both his owne and the Spanish title, as toleration hath offered

ferred vnto him, forbear to vse in furtherance thereof so powerfull a meane as excommunication is held to be: The *Quilibet* speakes in this assumption, if he disguise not, as if the Pope and Spanyard were at his deuotion, and would in regarde of a curtesie done to the Catholikes in the cause of toleration, disclayme theyr titles of soueraignty to England: and the nearer they approach to the long attended and wished issue of theyr deseignments, the more irresolute and backward they would be in seconding the same.

The tenth argument.

Vpon graunt of toleration the Iesuits should be disabled to intertaine brokers of their treacheries and slaunders, and to winne any to their side.

Therefore her Maiestie may with good reason graunt the same.

To iustifie the Antecedent, hee telleth vs that the collections of money, which now the Iesuites enioy, and whereby they stand inabled for the seruices here specified, would be otherwise disposed of vpon the admittance of toleration. For answer whereeto, first it is improbable that the Iesuits

suits, men of rare giftes, of speciall fauour with the Pope and Spanyard, of extraordinary care and dexterity for the aduancement of the Catholique cause, should be left vnfurnished of such contributions and meanes as may serue them in that behalfe. Secondly, though the said contributions should determine or be otherwise imployde; yet should they not rest destitute of instruments for broking theyr preacheries, and many others that would side and confederate with them. For toleration would in a short tyme supply vnto them gratis, a generation fitted to theyr humors. Thirdly, notwithstanding there were a trueth in the Antecedent: yet the consequence implying that grosse error in piety and policy, which hath been in this dispute so often obserued, deserueth checke and reiection.

The eleuenth motiue is of no more validity then the former.

Vpon graunt of toleration, euery Catholique would be ready to abandon and expell the Iesuits, as the authors of theyr former troubles.

Therefore it may please her Maiestie to admit it.

The *Quilibet* so dealeth with vs, as if the nature of toleration, and the effects, accompanying the same, were ynkowne to the State. When hee telleth vs therefore, that toleration will be a meane to rayse in the hearts of Catholiques, such a detestation of the Iesuites, as that they will labour the extermination of them and theyr confederates : wee must apprehend and interpret it as a meere delusion : being not ignorant that the doctrine and directions, which will (during the tyme of toleration) bee sowne and disperfed, doe require the imployment of Iesuites, who in the account of the Commaunders and heads of these factions, are reputed men of best sufficiency for managing the aduancement of the Romish Church. And whereas hee alleageth for the ground of this hatred agaynst the Iesuites, that they haue beene the authors of trouble to the Catholiques : herein the Catholiques, (who knew that the plots and practises agaynst her Maiesty and the State, haue been intertayned, not only by the Iesuits, but by the Secular Priests likewise, yea by the Pope himselfe and the Spanyards) may iustly censure him for calumniation

and

and forgery. But it being graunted that the Catholiques would hold such proceeding agaynst the Iesuites, yet the regarde thereof cannot bee a sufficient warrant to her Maiesty, to commit an impiety, and such as is ioyned with dishonour and perill.

Hitherto of the motives delyuered by the *Quilibet*, pag. 151. Here bee ceaseth not: but soliciteth elsewhere the same cause: and namely pag. 229. where hee pleadeth thus by a twelfth argument.

The twelfth argument:

If toleration will secure the present interest of her Maiestie, of the State in generall, of the Nobility, of the Bishoppes: her Maiestie may in reason admitte it.

But toleration will secure the present interest of her Maiestie, the State, the Nobility, the Bishops.

Therefore her Maiestie may in reason admit it.

The Proposition presenteth vnto vs an inconsequence. For vnlesse the vtility and aduantage of toleration recommended therein, bee euident and of continu-

ance also (which poyntes are not clothed by the *Quilibet*) it cannot in the case of so notorious a change, stand with the policy of this State, to allow and embrace it. Besides, if it were apparant, that the sayd toleration would bring with it an assured and perpetuall security to her Maiesty and her Kingdomes: yet till it appears to be iustificable by the lawe of God, it ought not from the Scepter of a Christian Prince to receyue allowance. Let vs examine therefore what prooffe hee hath of this pretended security. The Assumption is to acquaint vs herewith. First, hee sheweth the security her Maiesty reapeth thereby.

It is (saith he) a preuention of all dangers to her Royall Person: for it will discover them.

Therefore it will secure her present interest.

For answer to the Antecedent, and the reason thereof, it may please the Reader to allow my remittance of him, to the refutation already set downe of the same, in the sixt and eyght argument. The consequence inferred thereon, is no lesse idle and

and vnworthy then the Antecedent. For
hee so reasoneth, as if her Maiesties royall
interest and State, did wholly and entirely
rest in the safety of her Person : whereas
in trueth it is in generall extendable to
each particular of her Soueraignty : so
as shee may bee free from daunger in her
Royall Person, and yet suffer exceeding
preiudice by incroachment vppon her
Crowne and Supremacy, by reconcile-
ment of her Subjects to the obedience of
a forrayne potentate, by courses held for
the ruine of the Gospell, established by
her authority, by practises for discouery
of her resolutions, and for betraying some
parte of her dominions vnto her ene-
mies. The *Quilibets* consequence therefore
being the concluding of a generall vppon
a particular, is to receyue no approbation
from vs. Secondly, touching the security
that is to growe to the State in generall :
the grounde of his dispute is the same
which is set downe in the precedent argu-
ment of safety to her Highnesse Person :
and therefore to receyue the same aun-
swere. Thirdly, concerning the Nobility
and Bishops, hee yeeldeth no prooffe of se-
curity

security growing by toleration vnto them as in deede he cannot : it being cleere, that they shall receyue thereby speciall preiudice, if not presently, yet at least, in regard of the proceedings likely to bee held, for vndermining the Soueraignty of her Maiesty and the State in generall, both Ecclesiasticke and Ciuill : vnlesse it bee conceyued, that they are not to communicate in the publique calamities and miseries of the Common-wealth. The Honourable and Reuerend Fathers of our Church are not (I graunt) immediately vpon the admittance of toleration, to sustayne any hinderance in theyr present incumbency, and the authority annexed thereto, or any abatement in theyr renewes. But who can warrant and assure theyr continuance in these termes for any tyme? Considering they are to haue on the part of the Catholiques sundry concurrents : who out of opinion that the honour and present interest of the places Episcopall belongeth vnto them, will accordingly prepare the way for theyr future inuestiture.

For a further inducement of our allowance

lowance to toleration, hee perswadeth it pag. 271. The thirteenth motiue therefore is this.

Her Maiestie permitteth Puritans, Brownists, Barowists, Familiars.

Therefore she may with like reason, tolerate the free exercise of Popery.

Concerning the Antecedent : such of them as doe scandalously and with schisme withdrawe themselves from our publique congregations, refusing there to serue the Lorde with vs in Prayer, in hearing the word preached, and receyuing the Sacraments, her Maiesty permitteth not, but punisheth theyr contempt and irreligious cariage, according to the lawe prouided in that behalfe. The Antecedent therefore contaynes an vntruth. The consequence also deduced from it, is no lesse exorbitant and out of square. For first, the Sectaries mentioned in the Antecedent holde not, for ought I knowe, any opinions directly opposite, eyther to the Maiesty of God, or her Highnesse Soueraignty, as the Romanist doth : and they were neuer found as I thinke, conuict of treasonable practises agaynst her sacred Person and the State,

State, as numbers haue beene of the Romish faction: Secondly, if they did disloyally offend, both in opinion and practise, yet could it stand with no policy, by admittance of Popery, to adde a multitude of Romanists to the sayd Sectaries, and so to suffer a multiplication and increase of disloyall Subiects. Thirdly, the perill from the sayde Sectaries, and the English Romanists, is not to her Maiesty and the State alike: the latter being more dangerous then the former, not onely in opinion of doctrine and vndutifull carriage, but for theyr number and dependency at home and abroad. And this is the iudgement of the State, as may appeare by the sundry penall statutes, provided agaynst the one, and not agaynst the other. So as there is not the like reason for toleration of the Romanist, as there is for permission of the Brownist and the rest. But the *Quilibet* fearing the weakenesse of the sayd consequence, doth thus strengthen it:

The consequence deduced by Athenagoras in his Apologie to the Emperor Commodus, from the sayde Emperors allowance

and Brownists doe offend in a lesse degree of error and impiety, then the Sectaries and Idolaters to whom the sayd Emperor allowed place for the exercise of their superstition: we must censure and reject the *Quilibets* consequence in the case proposed for an inconsiderate poynt of sophistrie.

The fourteenth argument.

The persecuting Emperours in former ages allowed vnto the Christians some place for exercise of their religion, and were farre from inflicting such a generall and heavy affliction vpon them, as the English Catholikes doe sustayne.

Therefore her Maiestie being behinde none of them in goodnes of nature, should shew the like fauour to the English Romanists.

The *Quilibet* being carefull to record and publish to the worlde her Maiesties proceedings agaynst some Papists, for such as exceed in barbarousnes and tyranny the acts and courses of the greatest persecutor that euer breathed vnder the Sunne, doth not out of his owne conceit and in his owne name (for hee would traduce and defame

her Highnes and the State, and yet without perill to himselfe) but out of the apprehension of others and in theyr name, deliuer at large that all former persecutors come short of her Maiestie in cruelty agaynst Catholikes. But in the end, least he might (notwithstanding the cariage of this trayterous imputation vnder the shadow of others) be challenged for the same: he smootheeth the matter on his owne part, and as if he allowed her Maiesties proceedings, which elsewhere hee brandeth with the title of an vniust vexation, he tendreth an answere and defence in the behalfe of them. He sayth therefore that considering the English Romanists sought the death of theyr Soueraigne, the conquest of theyr native countrey, the subuersion of the State, the alteration of all lawes and customes, the destruction of all the ancient inhabitants of the land: it is rather to be wondred that one Catholike should be left alieue in England, then that theyr persecution hath been so great. Which answer of his her Maiesty may take for a sufficient warrant for her forbearance of imitating the sayd Emperours in this particular of

allowing Chappels and Churches for the exercise of Popery. The Christians, to whom this fauour was yeelded, were not in opinion, affection and action traytors to God and to the Emperours, as some pretended Catholikes haue been and are vnto God and her Maiestie: and therefore the cause of the sayd Christians and the English Romanists being so vnlike and different, her Maiesty is not to hold the like course towards the one, as the Emperours held towards the other.

The fifteenth argument.

Vnder the Persian and the Turke there is liberty of conscience granted to all men. Her Maiestie therefore may with good reason grant the like libertie vnto English Romanists.

No action of a Pagan and atheall Monarch ought in a question of the worship and seruice of the Lord to be a president vnto a Christian Prince. Besides, such to whom the Persian and Turke allow this liberty, doe neither in opinion derogate ought from theyr souerainty, nor in action attempt any thing agaynst the same, nor for number or other respects are able

for to doe y^e whereas in the case of the Romanists within this kingdome it is farre otherwise: they being for opinion aduersaries to her Maiesties supremacie, for loyalty freed by popish bulls from acknowledgement of alleageance vnto her, for affection deuoted to a forrayne Potentate, for theyr carriage in plot and action heretofore conspirators agaynst God & theyr Prince, for intention and wish aymer at alteration, for number dependency, confederacy as well forraine as domesticke and to be suspected. Vpon which regards I do inferre that the proceeding of the Persian and Turk in this cause of toleration, ought not to be vnto her Maiesty a direction for doing the like.

The sixteenth argument.

All Kings and princes of this age haue thought it the fittest and safest course to grant libertie of conscience to their subjects: as in France, Flanders, Germany, and other countries hath bin practised.

Therefore her Maiestie should allow vnto Papists the same fauour for exercise of their religion.

The *Quilibet* offereth vnto vs an on-
truth in the Antecedent. For the Pfinces
and Gouvernours of the Countries here
mentioned, and all other Potentates hold-
ing correspondence in religion with the
Pope as they doe, haue for the most part
both in plot and action employed theyr
vtmost policy and meanes to the supplan-
ting and extirpation of the Gospell and
the professors thereof within theyr king-
domes and territories: hauing for war-
rant of theyr proceedings in this behalfe
the decree and resolution of the Councell
of Trent, particular directions from the
Pope, and the iudgement of the Prelates
and Clergy within theyr owne dominions.
It is not vnknowne how passionate and
violent the Spaniard hath been now a long
time for an vtter suppression of the holy
truth, professed by some his subiects. His
Inquisition, his secret combination with
the Guisian, his armies by sea and land do
testifie agaynst him. The riuers of bloud
that France in the dayes of *Henry* the se-
cond, but especially of his three sonnes suc-
cessiue hath scene in attempts and mas-
sacres agaynst the Hugonots are scarce yet
dry.

dry. What should I speake of the courses
held agaynst the Gospell in Flanders: and
heretofore in Germany and England? Is
there at this day any popish Prince and
gouvernour, who is of sufficient power to
displant and subuert the profession of the
same within his seuerall iurisdiccions, and
doth it not? If any shall alleage the tole-
ration of religion at this present in France:
he must consider that the sayd religion is
allowed vpon the same ground of neces-
sity and disability on the part of the Ca-
tholikes to expugne and ruine it, as it was
in the time of Charles the 9. and Henry the
third. For were they of sufficient strength
to remoue or abolish it: well might the
memorie and name of Hugonots remayne
in theyr records: assuredly theyr persons
should not hold other place and interest
there, then now they do at Seuil in Spaine,
or at Millan and Rome in Italy: in which
places there is streight order taken to pro-
ceede with all rigour agaynst them where-
as if the Pope, Spanyard and other Prin-
ces of like iudgement and affection in reli-
gion held it the safest course to grant li-
berty of conscience, as the *Qualibet* truly
insinuateth,

insinuateth, they would repeale their Edicts and decrees agaynst Protestants, cancell and frustrate the power of the Inquisition, spare all search after their persons, surcease their confiscations and all criminall processe agaynst them.

As the Antecedent deserueth no credit with vs; so the consequence inferred thereon may iustly be censured. For disproofe whereof, we must remember that *Ratione & legibus vivitur non exemplis*. Experience hath euicted it to bee a course of perill for princes to gouerne themselves by exaples, especially where there is not a cōcurrēce of the same reasons and circumstances inducing thereto. Now in this case of allowing toleration, the circumstances and reasons are not like: first, in the Princes themselves, of which the Emperour, the French, the Spanyard, the Polonian, are for outward profession and practise, deuoted Papists: whereas her Maiesty professeth the Gospell. Secondly, in the particular to be granted: they supposed to allowe the free exercise of the Gospell, a doctrine in it selfe most lawfull and holy, and which yeeldeth vnto Princes, every
parcell

parcell of theyr honour, and euery poynt of Soueraignety : whereas her Maiesty is solicited to the admittance of Popery, a thing in it selfe impious, and which denyeth vnto Princes, a Soueraigne interest and power ouer theyr Subiects, and transferreth it to a forraine Potentate. Thirdly, in the ground and motives of graunting this libertie : the sayd Princes (I meane such of them as haue yeelded herein) induced thereto not out of humour to gratifie theyr subiects, nor out of respects of security to theyr persons and States, but out of extreame necessity, as absolutely disabled to preuaile agaynst them : whereas no such violent and desperate regard doth as yet inforce her Maiesty vnto it. Lastly in the persons, to whom this fauour of toleration is to be communicated : they, the sayd Princes allowing it to such, who repute and acknowledge them for their lawfull Soueraignes, and who neuer plotted or attempted ought agaynst their Crowne and life : whereas her Maiesty is to impart and yeeld it to those who hold her for disinuested by the Popes bull of her imperiall Crowne and regalities, who haue dis-

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posed of theyr alleageance to a forrayne Prince, who haue been interess'd in projects and practises agaynst her royall person and State, and who are ready vpon opportunity offered, and vpon direction mandatory receyued from the Vicar of Rome, to take armes for the subuersion of her scepter and the Gospell. So as the examples propounded to perswade and inforce an imitation in her Maiesty, carying with them so many differences in the circumstance of the persons and things in question, are not meete presidents, and such from which a sound consequence may be deduced to draw allowance from her Maiestie of the toleration solicited.

The seauenteenth Argument is in pag. 280.

Vpon grant of toleration all occasion would be taken away of sending english youths to the Seminaries beyond the Seas, there to be trayned and fitted for practises against the State.

Therefore her Maiestie may with good reason allow the same.

Concerning the Antecedent: first, it is accidentall and vncertaine, whether vpon this

this occasion they would surcease transmitting their youths to the sayd Seminar-yes. Secondly, if they should: yet their institution of discipline within the Realme, may bee the same for substance, and to the same intent and purpose, it hath beene formerly in the sayde Seminar-yes: considering that toleration is able to furnish vnto them instructors, and doctrines of the same quality and vse. But let vs suppose the contrary: should her Maiesty, to preuent their trayning in a schoole of treachery, giue place and intertainement to toleration? VVere not this to cure the indisposition of some members of the State, by a remedy fitted in euery respect to augment the malady, yea, to infect the whole body? Besides, to consent to an alteration of this nature and consequence, as toleration is of, were not onely agaynst the rule of piety and duty to God, but agaynst the law also of ordinary policie and wisdom, except in the case of deliuerance from greater and imminenter perill, and in counterchaunge of profits more importing. To receiue and allow the free exer-

cise of Poperie in the State by publike au-
 thoritie, were to broch a vessell of poyson
 and to haue the Antidore vncertaine:
 or to rayse a flame in a Citie, and
 to leaue the quenching ther-
 of to doubtfull pos-
 sibilities.

FINIS.



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